

HENRY D. TAYLOR

TALKS

1958 TO 1973

with love,

Mother, 1973



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H E N R Y D . T A Y L O R

T A L K S

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To - John and Cathie
With affectionate regards.
Niece Henry



COUNSEL And ADVICE

Of

D - 64 T - 10.4

HENRY DIXON TAYLOR

Assistant to the Council of the Twelve

Talks given 1958 to 1973

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Message Of Inspiration

While man is struggling to achieve security and independence, he should also realize that happiness and joy can be his. This joy comes from performing unselfish acts for others, a life filled with love for fellowman, the rewards that come from honest toil, from a home where love and kindness abide.

—Elder Henry D. Taylor



HENRY D. TAYLOR
Assistant to the Council of the Twelve

"It was inevitable that he should reach high places," was said of Henry D. Taylor when he was called as an Assistant to the Council of the Twelve in April 1958. He was trained for leadership from his early days of disciplined farm life in Provo, Utah where he was born on November 22, 1903, to Arthur N. and Maria Dixon Taylor.

Remembering the rich heritage of his home, Elder Taylor said in a general conference address, "It was not meant that we should stand along. We become better individuals when we grow together rather than alone."

After a mission to the Eastern States, Elder Taylor was graduated from Brigham Young University in 1929 and in 1960 received the Y's Alumni Distinguished Service Award. He received a master's degree from New York University School of Retailing in 1937. In Provo, where he was assistant manager of Dixon Taylor Russell Company, Elder Taylor became actively involved in varied community affairs, including the Chamber of Commerce, Kiwanis Club, and the Utah Valley Hospital Board.

On December 26, 1929, he married Alta Hansen of Richfield, Utah. Four sons were born to them. Active in ward and stake organizations, Sister Taylor charmingly and intelligently sustained her husband, sharing with him years of opportunity and accomplishment. She passed away on July 6, 1967.

Described as a "quiet dynamo," Elder Taylor seemed destined to lead his brethren. He was national president of Delta Phi, a high councilor, and stake clerk, as well as bishop of Pleasant View Ward and president of Sharon and East Sharon stakes. He was serving as president of the California Mission when he was called to become an Assistant to the Council of the Twelve.

Now serving as managing director of the Church Welfare Program, Elder Taylor has brought to this special calling wide and long experience in welfare work, including experience as Chairman of the Mt. Timpanogos and the Central Utah Welfare Regions.

Elder Taylor approaches the Welfare Program with great compassion and love for his fellowmen, with full, uncompromising faith in revealed truth, and with strength and tolerance. Speaking about the program, he says: "To carry out the purposes of the program, it was intended that all members of the Church should join together and work, giving us a feeling of brotherhood and unity, a sense of belonging - - belonging to one another and to the kingdom of God."

Quiet, unassuming leadership and superior performance with unwavering faith in his Heavenly Father distinguish Elder Henry D. Taylor.

The Improvement Era
November 1967, p 47

ONLY ONE ANSWER

At 4:15 yesterday, as the afternoon session of conference was concluding, I was handed a note written by Sister Clare Middlemiss, President McKay's secretary, requesting that I be in President McKay's office at five o'clock. I was there. Shortly after that the lightning struck.

President McKay pointed out that a vacancy or vacancies would exist in the Assistants to the Council of the Twelve, and it was his desire and the desire of the Brethren that I should fill one of those vacancies. There was only one answer that I could give and that was, "Yes, President McKay, I will accept. I will do all I can." This, brethren and sisters, is in spite of a feeling of inadequacy and a knowledge of my limitations.

Today I also would like to pay tribute to my forebears, the Taylors and the Dixons, who joined the Church in foreign countries and came to this land. I am grateful for my parents who have long since passed away, for the training which they gave their six sons and two daughters that whenever a call came from the Brethren, there could be but one answer, and that was to say "Yes," accept the calling, and then serve with all of our heart, might, mind, and strength.

In accepting this calling, I take comfort from a few factors. First is the promise of the prophet that has been quoted once today here, that whenever the Lord has a work for us to do, he prepares a way for us to accomplish it. Grandmother Taylor used to say that "The Lord broadens the back to carry the burden."

I also rely upon the assurance that prayers are being offered up daily throughout this Church for the General Authorities, and I know those prayers are heard and that the Brethren are sustained by the spirit of our Heavenly Father in answer to those prayers.

As we have called missionaries, also branch and district presidencies and others to positions of leadership and responsibility, we have pointed out to them that "often men are called not for what they are, but for what they may become." Now, it is an easy thing to give advice and counsel like that. Sometimes those words come back to us, so in giving counsel it might be well to keep in mind this adage, to "let our words be sweet and tender because tomorrow we may have to eat them."

For the past two and a half years, Sister Taylor and I have been presiding in the California Mission. I am grateful for Sister Taylor, a beautiful and lovely daughter of Zion. Our present calling is probably the most satisfying experience that we have ever had in our lives. We work shoulder to shoulder, traveling about the mission together. Over the years as I have served in other Church positions, Sister

Taylor has had to assume the major responsibility in the rearing of our four fine sons. I am grateful for her, for her companionship, and for the support and strength that she is to me.

I would like to express appreciation this day for the missionaries in the California Mission, also for the Saints who reside in southern California and Arizona, in the mission as well as in the thirty-four stakes in southern California and Arizona where the missionaries are working. The stake presidents, the bishops, and all the Saints have been most kind, and very thoughtful and generous to us. We have learned to love the people there and to appreciate them.

I would like to pledge my support this day to the Brethren, that I will do all within my power to help build up the kingdom. Elder Mark E. Petersen once remarked that President Clark had made the suggestion that there are two times when a short talk is in order, at least two times--once is when you are starting a job, and the other is when you are finishing. Well, I am just starting a new calling, so it gives me encouragement to make my remarks brief.

I would like to leave with you today, brethren and sisters, my witness that I know that we have a Heavenly Father, that he loves us, that he is interested in us. I bear witness to you today on this Easter Sabbath that I believe Jesus the Christ, the Son of God, the Saviour and Redeemer of mankind, and that through his atonement we will have salvation and also the possibilities of exaltation through our acts.

I am grateful for the life of the Prophet Joseph Smith. I truly believe he talked to our Heavenly Father and his Son, Jesus Christ, in the Sacred Grove in the year 1820. It is my firm belief that under instructions which were given him this Church was organized, and I am so grateful for my membership in this Church. I love it very much.

I am grateful to belong to a Church that is directed and led by inspiration and revelation in this day, and with all my heart I uphold President David O. McKay and these other Brethren in the General Authorities.

God bless you, brethren and sisters, I hope that you will pray for me and I will pray for you.

I bear this witness to you and humbly pray for this, in the name of our Lord and Savior, Jesus Christ. Amen.

128th Annual General Conference
Sunday afternoon, April 6, 1958
Salt Lake Tabernacle

"O Lord, teach me what to say and how to say it."

"KNIGHTED" IN THE FIELD
Henry Dixon Taylor, Assistant to the Twelve

By Spencer W. Kimball of the Council of the Twelve

To all who watched Henry Dixon Taylor grow from childhood to rich maturity it must have been evident that this quiet, unassuming man who was elevated in Church circles on April 6, 1958, was a "man of destiny." There was little surprise among those who knew him best when he was chosen to be an Assistant to the Council of the Twelve. "I knew he would be called," said one. "It was inevitable," said another. And one of his associates in the mission said of him: "The quietest dynamo that I have ever met." This well expresses the unusual combination of power and peace that is Henry D. Taylor.

He is a perfect blend of enthusiasm that is quiet and modest, and of the serenity that has behind it a reservoir of strength, influence, and accomplishment. This man is but one of six stalwart brothers, all returned missionaries, of whom it was said by another admirer of the family: " . . . it is not diminishing your stature one iota to say that any of your brothers would have been equally worthy and able to serve in the high calling that has come to you. "

As one glances at the long line of leadership positions Henry Taylor has filled, it seems certain that he should reach high places. He seems to have been president or chairman of every organization he belonged to, from the deacons quorum, at the time of World War I, through numerous posts in civic, educational, business, and ecclesiastical groups. He was a leader in the Aaronic Priesthood and Seventies quorums, was stake clerk, high councilman, bishop, stake president. The leadership calls in Church and community which came to this man might have been a well-ordered design preparing him for this new work. Hardly any major field was missed. He played an important part in and has come to know from foundation to capstone the priesthood work, at which he has served all his days in both Aaronic and Melchizedek Priesthood units; the welfare work, to which he was assigned as executive on the ward, stake, and region level; and missionary work, which he knows as a beginning proselyting missionary, a secretary, and finally as president of one of the most successful missions in the Church. Other mission presidents may expect expert help from this leader as he visits their missions.

As bishop he has learned many lessons as father of the ward; patience with the foibles of human nature, long-suffering with the weak, tolerance with the unyielding. He has learned understanding as a divinely appointed judge, "to discern all those gifts lest there shall be any among you professing and yet be not of God. "

Brother Taylor will be an astute advisor to the people throughout the Church, not only in spiritual fields but also with his general knowledge of business, having directed merchandising establishments,

Chamber of Commerce, service clubs, hospital boards, educational institutions.

His Taylor grandparents were hardy, courageous folks from England, with testimonies of the restoration which induced them to brave emigration with all it was to bring in privations and hardships, and even death. These young converts came to Provo to start a furniture business Henry was later to manage. The Dixon grandfather was also a courageous convert who came from South Africa and was an actor in the rugged drama played by the pioneers of that period. Crossing the plains in the Martin Company, he served to resist the on-march of Johnston's Army and filled a mission in his African homeland.

The Parents of Elder Taylor were hardy people from large families imbued with spirituality and independence. They trained Henry and his five brothers and two sisters in the old fashioned thrifty, industrious way of life conducive to leadership. Father Taylor's philosophies were the homely kind which took root in the lives of the children. "It is better to suffer a wrong than to do a wrong." Another: "Make two blades of grass grow where but one was growing." And another: "Be short on words but long on performance."

The new Authority is not too short on words, for he has the uncanny ability to say the right words at the proper time, and his performance is excellent. He was born in the family home in Provo, November 22, 1903, where he has lived all his life except the periods of his missions and when he has been away securing and advanced degree in his chosen occupational field in business.

Knighted in the Field was written on his ordination certificate by his mission president, B. H. Roberts, when Henry became a seventy in the mission field, and now in general conference he was taken from the mission to again be "knighted in the field."

Those who look for and select leadership realize full well that the wife of the leader is responsible, to an unbelievable extent, for the greatness of her spouse. Given an intelligent and basically good man, the proper wife through deserved praise, commendations, encouragement, and suggestions, brings polish, performance, and recognition to her husband. Certainly no exception to the rule is the lovely lady who come to assist Henry D. Taylor in his new responsibilities in Church service. It was the charming Alta Hansen who captured his heart and walked with him through the years of privilege, opportunity, and accomplishment. The daughter of A. K. and Amelia Heppler Hansen of Richfield, Utah, this able and charming wife is proud of her humble, influential husband. She has served in many important posts in ward and stake organizations as well as in civic and community endeavors, and has been a loyal missionary companion in these past three years in the California Mission. Here she has been a gracious hostess to the Presidency and General Authorities of the Church and many others. Here she has mothered, with affection and wise counsel and encouragement, the many hundreds of missionaries, mostly young men away

from home for the first time.

The Taylors have four sons who bring them honor: Henry D. , Jr. 27, who with his wife, Colette, and two little boys lives in Palo Alto, California. He is a graduate of Harvard Business School. There is Anthony H. , 23, now filling a mission in New Zealand, and Stephen K. , 16, and David A. , 12.

The new Assistant has a sense of humor, yet is serious-minded. He is loyal and devoted, uncompromising with revealed truth, and full of faith. He will not flinch under the lash or give way under stress and strain. He is a man of integrity and dependableness, of wisdom and resourcefulness. Most of the qualities of great leadership are blended in delicate balance to give this man poise, dignity, and impress personableness. His demands of himself are strict and uncompromising, but with others he is tolerant and understanding. His faith in himself never leads to arrogance. But superior performance is the result of his unwavering faith in his Heavenly Father. We salute our new Assistant to the Twelve.

Taken from the Improvement Era
June 1958

HE IS AN IDEAL LATTER DAY SAINT:

1. Who has accepted the principles of the Church of Jesus Christ of Latter Day Saints.
2. Who is striving to incorporate those principles into his daily life.
3. Who takes pride in the economic struggles and religious trials encountered by the founders of his faith.
4. Who cheerfully accepts the ridicule, the ill will, and the contempt which society ignorantly or thoughtlessly inflicts upon Latter-Day Saints.
5. Who has an abiding faith that this will dispel all malice and vindicate the faith of the Latter Day Saints.
6. Who has gained the respect of intelligent men and love of little children.
7. Who is true to himself, true to his fellow men, true to his God.
8. Whose social life is honorable, whose home life is sacred, whose family life is pure.
9. Who can be happy and high minded amid the meaner drudgeries of life.
10. Who has learned to pray and finds his prayer the answer to his yearnings.

Author unknown

THE WORK OF THE LORD

My dear brethren and sisters, after sitting for three days waiting to be called on to speak, it has been difficult for me to realize the great blessing that comes to him who endures to the end. My soul has been thrilled and deeply touched with the inspiration of this conference, and more than ever in my life I appreciate my membership in the Church of Jesus Christ of Latter-day Saints.

I would like my message today to be an expression of gratitude and appreciation for the privilege that has been Sister Taylor's and mine of laboring for the past three years with your sons and daughters in the mission field. It has been a glorious period in our lives, a rich and rewarding experience. We love these young people.

The question is often asked, "Why does the so-called Mormon Church engage in such an active proselyting program?" Our answer is, "We have the truth and have not only the responsibility, but the urgent desire to share that truth with all the people who dwell here upon the earth. We have been warned; we have the responsibility of warning our neighbor."

Also, in fulfillment of prophetic vision, the gospel message, which has been restored, must be carried to every nation, kindred, tongue, and people. Young women and young men primarily constitute the army in excess of five thousand fulltime missionaries who are engaged in carrying the gospel message to the people of the earth in the forty-six missions of the Church. It is an inspiring experience to watch the growth and development that comes to these missionaries. They come from all walks of life, from the farm, from the cattle ranch, the sheep camp, from business and professional fields, students from the schoolroom, and many young men recently released from the armed services of our country. And yet regardless of where they are when the call comes from the President of the Church, they gladly respond. They are happy to be engaged in the work of the Lord.

Their parents share with them this great happiness, and support them financially and offer encouragement. These young men and young women go out into the world with little formal training. They are inexperienced, often immature, timid, lacking in confidence, and yet we find that their home training, activity in the priesthood quorums, auxiliaries, in the seminaries, is a wonderful blessing and advantage in preparing them to do missionary work. Through study, prayer, hard work, and the blessings of the Lord, these young people do grow and develop. They gain a knowledge of the gospel; confidence, power and a maturity far beyond their years. They acquire a **strong and burning** testimony, and bear that testimony with such a fervency that it carries conviction to the hearts of the people they are teaching.

Certainly the methods of teaching the gospel have changed over the years since many of us were in the mission field. We are currently using what is known as the Systematic, or Uniform Plan of teaching

the gospel, where our beliefs are presented in a systematic, orderly fashion. This has proved an effective way of teaching the gospel, a noticeable increase in convert baptisms is a result of these improvements in methods.

Brethren and sisters, the Lord is blessing the missionary work. It is a stirring experience to sit in a meeting with the missionaries and hear them relate instances where they have been led by the Spirit of the Lord to certain doors. They have knocked on the door, introduced themselves, had the people greet them warmly and say, "Come in, we have been waiting for you to call. Why have you been so long in coming? "

I am acquainted with one fine woman whose husband passed away quite some time ago. She was deeply impressed with the beauty of one of our LDS temples. She had heard somewhat regarding our beliefs of a literal resurrection, our belief in a life hereafter, and wanted to know more concerning those concepts. One day upon arising from her prayers she began scanning through the telephone book in an attempt to discover the address of one of our LDS chapels. Just then a knock came on her door, and upon answering it she found two young missionaries there. They had been prompted by the Spirit to approach this home. Upon introducing themselves, they were invited in and commenced teaching that good woman the gospel, and she is now a faithful and devout member of the Church.

The time of a mission in the life of a young person is a time of dedication. It is a time of consecration. Young people are willing to forego worldly pleasures and concentrate on things of the spirit.

And now to you parents. I am confident that I represent all the mission presidents of the Church when I say to you, "Thanks for the encouragement that you give your sons and your daughters, not only the financial assistance that you furnish them, but for your love and your understanding." Your hearts would be warmed if you would sit in a testimony meeting and hear the young people stand, with tears in their eyes, and say, "I love my father and mother. I am grateful for the sacrifices that they are making that I might be here in the mission-field. I neglected to express that love before I left home, but when I return that will all be changed. I shall always be grateful to them. "

Missionary work is a wonderful unselfish work, and I would strongly urge that every young man in this Church set as an aim and a goal the filling of a mission; that he will live a clean and pure life so that when he reaches the required age his bishop and his stake president can recommend him for missionary service.

It has been pointed out that every member in the Church can and should be a missionary. We can do that, brethren and sisters, by setting proper examples, being good neighbors, keeping all the commandments. I have noticed in the various sessions of the conference groups of our young men and women who are wearing the uniform of the armed forces. Now you young brethren and sisters in the military service

can be effective missionaries if you will remember that "actions speak louder than words." We know that you are confronted with many temptations, but if you will live the commandments you can be a shining example for your associates.

I have been impressed with the great number of young men that we have in the mission field today who were converted to the Church while they were in the military services, and that was through the efforts of their good companions, faithful Latter-day Saint boys. You can be good missionaries, brethren, if you will maintain the standards of the Church.

Now, brethren and sisters, what is the message that the missionaries are teaching? In brief, it is this: that there is a Supreme Being. He is the Father of our spirits. He is our Father in heaven; That our Lord and Savior, Jesus Christ, is the Redeemer of this world, and through his atonement mankind is assured of salvation and has the possibilities of exaltation; that the gospel and the priesthood, which was taken from the earth due to the acts of men, has been restored, and Joseph Smith was the chosen prophet through whom the restoration was effected; that the Book of Mormon is true and was translated from ancient golden plates by power from on high to Joseph Smith; that prophets have succeeded Joseph Smith as President of the Church of Jesus Christ of Latter-day Saints; that President David O. McKay, the great presiding high priest, is a prophet, seer and revelator, and holds all the keys and the powers that had been bestowed upon his predecessors.

I accept and subscribe to these teachings of the missionaries. I bear you my testimony and witness my brethren and sisters, that I do know they are true and this I humbly do in the name of Jesus Christ.

Amen.

The Semi-annual General Conference
Sunday afternoon, October 12, 1958
Salt Lake Tabernacle

There is not one doctrine, precept or command in the Book of Mormon which will injure anybody, or do harm to the world, or that is in contradiction to the word of God as contained in the Bible.

Every word contained in the Book of Mormon, relating to the Great Plan of Human Redemption and Salvation, are calculated to make bad men good and good men better.

Joseph F. Smith

GRATITUDE

My dear brethren and sisters, conference time is always a thrilling time as the Saints assemble from all over the world here at Church headquarters. Friends warmly greet each other as friendships are renewed. Former missionaries meet in reunion and recall the soul-satisfying experiences they enjoyed while in the service of the Lord.

I always approach this historic Tabernacle with a feeling of reverence and awe when I consider that the Saints have been coming here for ninety-one and one-half years to hear the word of the Lord and receive inspiration from their appointed leaders. The building of the Tabernacle being completed, the first conference was held here in October of the year 1867.

We gain strength from each other, brethren and sisters, and I am confident that the Brethren who stand in this pulpit feel the strength of your prayers and the inspiration that you bring with you.

Many years ago I copied an inscription appearing above one of the entrances to the Union Depot in Washington, D. C. , which reads:

"He that would bring home the wealth of the Indies must carry the wealth of the Indies with him; so it is in traveling, a man must carry knowledge with him if he would bring home knowledge. "

That same principle is true today. If we would carry spirituality from this conference, we must have brought a spirit of spirituality with us.

Springtime is a glorious time of the year as new life begins to stir and the earth seems to awaken from its long winter nap. An ancient biblical prophet has exclaimed:

"For, lo, the winter is past, the rain is over and gone;

"The flowers appear on the earth; the time of the singing birds is come, and the voice of the turtle (meaning the turtle dove) is heard in our land." (Song of Sol. 1:11-12.)

This awakening is reminiscent of the death and the resurrection of the Savior, and we can appropriately dwell on the great debt of gratitude that we owe him for his atoning sacrifice.

It has been said that, "while gratitude may be one of the least of the virtues, ingratitude is one of the greatest of the vices. "

Selfishness, greed, and indifference are by-products of ingratitude. A classic example of ingratitude occurred during the ministry of the Savior while here upon the earth. Luke records the event in these words:

"And it came to pass, as he (Jesus) went to Jerusalem, that he passed through the midst of Samaria and Galilee.

"And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

"And they lifted up their voices, and said, Jesus, Master, have mercy on us.

"And when he saw them, he said unto them, Go show yourself

unto the priests. And it came to pass, that, as they went, they were cleansed.

" And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God.

" And fell down on his face at his feet, giving him thanks; and he was a Samaritan.

"And Jesus answering said, Were there not ten cleansed? but where are the nine?

"There are not found that returned to give glory to God, save this stranger.

"And he said unto him, Arise, go thy way; thy faith hath made thee whole." (Luke 17:11-19.)

Gratitude, brethren and sisters, results in love, unselfishness, and consideration for others. It has a refining influence, and when expressed, can be a beautiful thing. A recent newspaper account carried an interesting incident:

"The District of Columbia police auctioned off about 100 unclaimed bicycles Friday. "One dollar," said an eleven-year-old boy as the bidding opened on the first bike. The bidding however, went much higher. "One dollar", the boy repeated hopefully each time another bike came up.

"The auctioneer, who has been auctioning stolen or lost bikes for 43 years, noticed that the boy's hopes seemed to soar highest whenever a racer was put up.

"There was one racer left. Then the bidding mounted to \$8.00. 'Sold to that boy over there for \$9.00', said the auctioneer. He took \$8.00 from his own pocket and asked the boy for his dollar. The youngster turned it over -- in pennies, nickles, dimes, and quarters -- took the bike and started to leave. But he went only a few feet. Carefully parking his new possession, he went back, gratefully threw his arms around the auctioneer's neck, and cried. "

President Richards, in a recent talk at Brigham Young University, quoted this beautiful thought expressed by Sir Isaac Walton:

"God has two dwelling places; one in heaven, the other in a thankful heart, which O Lord grant to me. "

The Lord expects us to receive our blessings with a grateful heart. Through a modern prophet he has made this promise:

"And he who receiveth all things with thankfulness shall be made glorious; and the things of this earth shall be added unto him, even an hundred fold, yea, more." (D&C 78:19.)

Many opportunities are constantly afforded us for expressing appreciation and gratitude for our numerous blessings.

Daily, we should gather our families about us as we kneel in family prayer.

Many times during each day we can profitably pause and in secret prayer give grateful acknowledgment for the multitudinous bounties of which we are recipients.

On the first Sunday of each month a fast and testimony meeting is held in each one of the wards and branches. Members of the Church are encouraged to rise and give public utterance of their gratitude for the countless blessings that the Lord has showered upon them.

An excellent way of showing our love for our Heavenly Father and our appreciation for his blessings is through our righteous actions and righteous living.

"If ye love me, keep my commandments," said the Savior, in emphasizing this principle. (John 14:15.)

We have many things for which to be grateful. Among them is the privilege of being born in this dispensation, when the gospel has been restored to earth in its fulness through heavenly messengers. And this gospel is a plan, a plan of salvation, and it can be a guide and a blueprint which, if followed, can lead us back once again into God's presence.

Certainly we should recall with gratitude the mission of our Lord and Savior, Jesus the Christ, and his willingness to give his life that we might have salvation and the opportunity of obtaining exaltation.

We can be properly grateful for the life of the first prophet in these latter days, Joseph Smith, and give praise to this "man who communed with Jehovah, "for it was through the Prophet Joseph that the gospel was restored and the Church of Jesus Christ of Latter-day Saints established.

We can give thanks for the Presidents who have succeeded Joseph Smith, and especially for our present-day President. As we consider President McKay's kindness, goodness, and greatness, we can sing with all our hearts, "We thank thee, O God, for a prophet to guide us in these latter days."

Finally, I am deeply grateful for the knowledge that I am truly a spiritual son of our Heavenly Father, created in his image and after his likeness and although temporarily deprived of the privilege of dwelling in his presence, I can still communicate with him through the medium of prayer and can receive strength, comfort, and guidance.

May the Lord bless us all that we may have grateful hearts, I humbly pray, in the name of Jesus Christ. Amen.

129 Annual General Conference
Sunday morning, April 5, 1959
Salt Lake Tabernacle

" THAT YE LOVE ONE ANOTHER "

The calling of Brother Moyle to the First Presidency, and that of President Hunter to the Council of the Twelve, is added evidence, my brethren and sisters, that this Church is guided and directed by revelation and by inspiration. These are two wonderful men. I know the Lord has a great mission for them to perform.

We live today, my brethren and sisters, in a world of unrest and insecurity, where mistrust, suspicion, and disloyalty exist between nations as well as among individuals. Loyalty to oneself and to principles he believes to be true, is a noble virtue.

In Shakespeare's Hamlet is expressed this impressive thought: "To thine own self be true, And it must follow, as the night the day, Thou canst not then be false to any man . . ."

Latter-day Saints should be taught early in youth the fundamental principles of the gospel. These teachings of the Savior, if observed, will serve as an anchor and guide throughout life, and bring happiness to the individual.

We have been privileged to come to this earth to be tested and proved, to see if we will be loyal and true to the commandments given by our Heavenly Father. We have the responsibility of being loyal to righteous and correct principles. Satan and his followers are zealous and loyal, but to causes and principles which are unrighteous and opposed to the will of our Heavenly Father.

There are two opposing forces operating to win the souls of the children of men---one force for good, and one for evil. The Prophet Mormon gave a test that may be applied in determining one from the other, when he said: "Wherefore, all things which are good cometh of God: and that which is evil cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, . . .

"For behold, the Spirit of Christ is given to every man, that he may know good from evil; . . ." (Moroni 7:12, 16.) Through righteous living we may have the companionship of the Holy Spirit, which will assist us in discerning right from wrong, good from evil.

Joseph Smith was permitted to behold the contrast between the glory of God and the power of darkness, and received this explanation: "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. You have beheld the power of God manifested and the power of satan; and you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with peace in the kingdom of God where joy unspeakable surrounds them." (Comprehensive History, Vol 1, page 78.)

The Savior came to earth with a mission to perform. He was loyal to the confidence and trust placed in him. This was in spite of

his awareness of the magnitude of his mission, including the atonement. As the hour of the betrayal and his great sacrifice drew near, he entered the Garden of Gethsemane, and in anguish prayed to our Heavenly Father, saying: ". . . O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." (Matt. 26:39)

The Prophet Joseph Smith fully realized the fate that awaited him and could have undoubtedly escaped martyrdom by going West beyond the reach of his enemies. Rather, he chose to return to Nauvoo and Carthage, being loyal to the Saints he loved so dearly, and who returned his love and affection. Many of his associates pleaded for the privilege of accompanying him and his brother Hyrum to the jail, aware that death could easily result. Willard Richards and John Taylor were granted this permission, and when the armed mob stormed the jail, they fought valiantly with all their might and strength to defend the Prophet and Hyrum. John Taylor was seriously wounded in the assault. This display of loyalty and affection could well impress and inspire each of us. These men were ready to give their very lives for those they loved. They believed the words of the Savior when he said: "This is my commandment, That ye love one another, as I have loved you.

"Greater love hath no man than this, that a man lay down his life for his friends." (John 15:12-13.)

As we come into your stakes each week to attend quarterly conferences, we are deeply impressed with the devotion, steadfastness, and firmness of you good people in the wards, stakes, and missions of the Church. We are pleased to observe your love and loyalty for the gospel and for the inspired leaders of the Church and of your desire to sustain them and assist them in building up the kingdom of God here upon the earth.

To President McKay and the other brethren in the First Presidency, I express my love and pledge them my loyalty and support. I sustain them with all my heart.

May we all be blessed with the ability to discern good from evil and have the courage and desire to be loyal to those principles which are righteous, I humbly pray in the name of Jesus Christ. Amen.

129th Semi-annual General Conference
Sunday morning, October 11, 1959
Salt Lake Tabernacle

EXCESS BAGGAGE

My brethren and sisters, I have come to know how it feels to be the last leaf on the tree.

I am grateful for my membership in the Church of Jesus Christ of Latter-day Saints, and with these other Brethren, I bear my witness that I know that the gospel is true, and that this Church is led by divine and inspired leadership.

I rejoice in the growth of the Church. As Brother Lee reported on the organization of a stake in England, and we heard from Brother Stapley and Brother Romney of the organization of a stake in Australia, I was reminded of some prophetic words by President McKay. Some time ago, as President and Sister McKay returned from New Zealand after the dedication of the temple there, many of us met them at the International Airport in Los Angeles. President John M. Russon of Los Angeles Stake and I were walking with President McKay from the plane toward the terminal, when he stopped us and said, "Brethren, next Thursday when the First Presidency and the Council of the Twelve meet, I am going to recommend that a stake be organized in New Zealand." He continued, "You know, we live in a jet-age, and with these fast planes it will be possible for the General Authorities to travel swiftly to any part of the world, to visit stakes as they are organized."

Now we have seen those words fulfilled not only in New Zealand but also within the last week in England and Australia.

Rather recently I enjoyed my first experience of traveling on a jet-propelled plane. It was amazing the speed at which we traveled. Less than two hours after leaving Denver, we were in Chicago. Prior to departure we were required to place our luggage on a pair of scales. If the weight was under forty pounds the amount allowed each passenger, a green light flashed, and a bell rang. The weight exceeding the allowance is considered excess baggage and a penalty or additional charge is levied. When the red light flashes, one begins to consider the unnecessary articles he could have left behind, such as an extra pair of shoes, for example.

The thought occurred to me that this earth life is also a rapid flight or journey. We are traveling toward a desirable destination, that of eternal life and exaltation. Now the Lord has said, "For behold, this is my work and my glory -- to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Our goal should be to become perfect, even as our Father in Heaven is perfect. It would be well in early life to select and make secure the characteristics and traits needed for this journey of life, discarding the ones which are harmful and which might be classed as excess baggage. We can then be sure as we continue our journey, that the green light and not the red one will be flashing.

What are some of the traits which might be regarded as excess

baggage on our journey towards perfection? To mention but a few: hate and anger and the holding of grudges, a hot temper and a quick tongue, envy, jealousy, and greed, a critical attitude resulting in faultfinding backbiting, and judging harshly. All these are excess baggage and we shall have to pay dearly for them.

In contrast there are certain basic essential characteristics or traits which are very desirable. They constitute legitimate or necessary baggage on our life's journey. One is love, love for our Father in heaven, love for fellow men and neighbors. The Savior taught, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute your." (Matt. 5:44.)

Someone has said, "Be kind to your enemies, for you are the one who made them."

One of the most beautiful stories of love, loyalty, and devotion, related in the scriptures is that of Ruth. It seems that there was a famine in the land of Bethlehem. A certain man took his wife, Naomi and their two sons and journeyed to the land of Moab. The husband became ill and passed away, leaving his widow and the two boys. Subsequently the two sons married Moab girls, but within ten years' time, both of the sons also died. Naomi felt impressed that she should return to her homeland in Bethlehem. Her two daughters-in-law expressed a desire to accompany her. But Naomi encouraged them to return to their former homes, friends, and loved ones. One left, but the other, whose name was Ruth, overcame Naomi's objection, when she uttered these tender and memorable words: "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

"Where thou diest, will I die, and there will I be buried; the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1:16-17.)

Self-control is a very valuable asset to possess on life's journey. The ability to control one's temper, one's tongue, one's thoughts is highly commendable. As pointed out in Proverbs:

"He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Proverbs 16:32.)

Another excellent quality is a forgiving nature and disposition. The Lord has admonished us to be ever ready and willing to forgive our fellow man. In these latter days he has counseled:

"Wherefore, I say unto you, that ye ought to forgive one another, for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin.

" I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D & C 64:9-10.)

One of the virtues possessed by the Savior so perfectly that we

should strive to perfect in ourselves, is that of tolerance, that is, a willingness to be long suffering, patient, to appreciate another's point of view. Let us be strict and critical with ourselves, but lenient and tolerant with others.

With the passing of each day we travel along our journey, some improvement should be found in our lives. As a woman testified in a prayer meeting, "I ain't what I ought to be; and I ain't what I'm gonna be; but anyway, I ain't what I was."

The Savior set us the example. We should earnestly strive to pattern our lives after his. If we do this, we will discard those qualities that constitute excess baggage. We will carry with us only those characteristics that are essential and that will permit us to continue our journey unencumbered.

The poet Henry Van Dyke has given us these words of counsel regarding our way of living:

"To be glad of life because it gives you a chance to love and to work and to play, and look up at the stars; to be satisfied with your possessions but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies, often of your friends, and every day of Christ; and spend as much time as you can with body and spirit in God's out-of-doors. These are little guide posts on the footpath of peace."

May we all live so that our life's journey may be pleasant and we can obtain the peace of God which passeth all understanding, I humbly pray, in the name of Jesus Christ, our Savior. Amen.

130th General Conference
Wednesday morning, April 6, 1960
Salt Lake Tabernacle

" Say first of God above and man below; how can we reason but from what we know. "

" Man can be what he wills to be. "

Quoted by B. H. Roberts

My dear brethren and sisters, after listening to President McKay's inspiring message, I feel that all of us, from the bottom of our hearts, can say, "We thank thee, Heavenly Father, for a prophet to guide us in these latter days."

While World War I was raging in Europe, there were certain individuals here at home who would sit back in their easy armchairs, surround themselves with maps, and follow the progress of battle by reading the newspapers. They were extremely critical of the generals and those who were directing the campaigns and were very eager and vocal in outlining the strategy they would employ if in similar positions of leadership. These individuals were referred to as "armchair generals."

Prior to demolition of old buildings or the construction of new buildings, a solid fence is built to protect passerby. It has a practice to bore holes in the fence or install glass portholes. From these observation points many pause and watch with interest the demolition or construction activities. There are those among the viewers who would improve the way the job is run. Some would knock a building down immediately, while others would have it done bit by bit. Then there are those who would make changes in the architectural design of the building. Others are critical of the manner in which the cement is poured, the bricks are laid, and the glass is installed. These persons are known as "sidewalk superintendents."

Then there is another group belonging to this category. While riding in a car they are continually offering suggestions to the driver as to how the car should be operated, the speed that should be traveled, when to turn, and the signals to be employed. These are the "back seat drivers."

The Church becomes an object of criticism from just such "experts." They are dissatisfied with the manner in which the superintendent manages the Sunday School. They find fault with the way the bishop conducts the affairs of the ward. The stake president does not please them, and they criticise his administration. They are unhappy with the way the tithing is disbursed. These are the persons who find no fault with their own actions, but seem willing and anxious to confess another person's sins.

The Savior was chastising such groups as these when he said: "And why beholdest thou the mote that is within by brother's eye, but considerest not the beam that is within thine own eye? . . . Thou hypocrite, first cast out the beam out of thy own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye" (Matt. 7:3-5)

I believe that is the same thought that the poet Burns desired to express when he penned the lines:

"O wad some Power the giftie gie us To see oursels as ithers see us!" (Robert Burns, To a Louse)

I assure you that I am not against criticism, if it is the right kind. Constructive criticism can be good and helpful. Destructive criticism can be bad and harmful. Many years ago my mission president gave this sound advice: "If criticism is just and given kindly, accept it and give thanks for it. If it is just and given unkindly, accept it. But if it is unjust and given unkindly, pay no heed to it."

A critical attitude and faultfinding with the Church, if persisted in, can easily lead to apostasy. A good motto to adopt and follow is: "If you can't improve on silence, say nothing." It is my deep and firm conviction that the Lord set up his Church in these latter days and has selected prophets to lead the saints. There is but one on earth at a time called to exercise the keys of the Holy Priesthood. He may delegate to others the power and authority to act for him in such capacity as he will, but he alone holds the keys for such actions. Today that person is President David O. McKay.

Associated with him in the First Presidency are two other wise and good men. Together they constitute the "three great Presiding High Priests." President Joseph F. Smith, made this plain in a talk from this pulpit near the turn of the century, when he declared: "God has established all things in their order. The house of God is a house of order, and not a house of confusion. In this house God himself is the Supreme Head, and he must be obeyed. Christ is in the image and likeness of his Being, his only Begotten Son, and he stands as our Savior and our God Next unto God and Christ, on the earth is placed one unto whom the keys and authority of the Holy Priesthood are conferred, and to whom the right of Presidency is given. He is God's mouthpiece to his people in all things pertaining to the building up of Zion, and to the spiritual and temporal salvation of the Saints Those who have entered into covenant to keep the commandments of the Lord must hearken unto the voice of him who is placed to preside over them; and secondarily, to those who are called to act with him as his counselors in the Holy Priesthood. It takes this Council of three to constitute the presiding and governing authority of the Priesthood in the earth."

These brethren together with the Quorum of the Twelve and others of our Church leaders, are blessed with vision and foresight far beyond normal powers and ability. The Lord has designed that they should sit in the "driver's seat," to use our figure of speech, and direct the affairs of the Church. From their vantage point they can clearly see the road ahead, which way to turn, how to avoid the rocks and the chuck-holes, much better than those of us sitting in the back seat. It is our duty, responsibility, and privilege to uphold and sustain them with our words, our actions, and our prayers.

How best can we do this? By magnifying them in the eyes of our families, our friends, associates, neighbors, and even strangers, and allowing no evil speaking of the Lord's chosen leaders. We can sub-

stitute support for complaint, commendation and praise for adverse criticism. We can pray for them in public and in private and in our family prayers, teaching our children to pray for them.

It is my sincere desire that each of us will become "lifters" instead of "leaners"; that we will share in the responsibility of building up the kingdom of God here upon the earth, and not shift it all to the shoulders of our leaders. We shall then never become "armchair generals," "sidewalk superintendents," or "backseat drivers," but rather "doers of the word and not hearers only."

If we will follow the counsel and leadership of our President and Prophet, we shall then become eligible for all of the blessings promised by the Lord when he said:

"Wherefore, meaning the church, thou shalt give heed unto all his words and commandments which he shall give unto you as he receiveth them, walking in all holiness before me;

"For his word ye shall receive, as if from mine own mouth, in all patience and faith.

"For by doing these things the gates of hell shall not prevail against you; yea, and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name's glory." (D&C 21:4-6.) To which I testify in the name of the Lord Jesus Christ. Amen.

130th Semi-annual General Conference
Friday morning, October 7, 1960
Salt Lake Tabernacle

PRAYER

Pray for the things the Kingdom needs, and be not so careful about yourself.

Pray God to promote His Kingdom and preserve you in it.

Pray that you might righteously use the property He has entrusted to you.

Pray that this people may be preserved--that the Kingdom of God may roll on.

That the Elders may be blessed and come safely home.

Pray for the honest in heart, that the ungodly may be filled with fear and trembling.

Pray to live as saints and build up the Kingdom of God.

Prepare for the return of the people to the center stake of Zion, where we can lay the foundation, for the new Jerusalem.

Live your religion. Let selfishness be out of sight. Ask the Lord to preserve you in truth.

Brigham Young

"In the sweat of thy face shalt thou eat bread." (Gen. 3:19.) In these words the Lord gave to Adam and Eve, as they were driven from the Garden of Eden, the economic law by which they and their posterity should live out their lives here upon the earth. All laws given to Adam, we are advised, were spiritual laws. Inasmuch as he was given the edict that in the sweat of his brow he should eat bread, and this to be produced from the earth, which had been condemned to bring forth thorns and thistles, we can logically conclude that work is a spiritual law.

We should understand, however, that Adam and Eve were put under no curse, but rather the ground was cursed for Adam's sake or for his good and benefit, for the Lord further stated: cursed is the ground for thy sake." (Ibid. 3:17.)

It was just twenty-five years ago at the April 1936 general conference that the divinely inspired welfare plan was announced, giving renewed emphasis to principles of old as the Church itself. At the following conference in October, the First Presidency explained the primary purposes for the establishment of the program. One of the basic principles, they stated, was: "Work is to be re-enthroned as the ruling principle of the lives of our Church membership." (Conference Report, October 1936, page 3.)

To carry out the purposes of the program, it was intended that all members of the Church should join together and work and labor to produce and process the commodities necessary to care for the Lord's poor," that is the worthy needy, and that those needy, who were to receive assistance, should, to the extent of their ability, work for the help received. In this manner there would be no dole, no receiving something and giving nothing in return. It will be understood that an essential factor of this great movement, the welfare plan, is work.

From early youth, Latter-day Saints have or should have been taught to regard work as honorable and to dignify it by performing an honest day's work for a fair day's pay. The poet Carlyle expressed this sentiment when he penned the lines: "All **work**, even cottonspinning is noble; work alone is noble." The Apostle Paul clearly understood and emphasized the principle of work. In his epistle to the Thesalonians, he reminded them: ". . . . this we command you, that if any would not work, neither should he eat.

"For we hear that there are some which walk among you disorderly, working not at all, but are busybodies.

"Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

"But ye, brethren, be not weary in well doing." (2 Thess. 3:10-13)

Many have viewed with concern present day trends continually to shorten working hours. The existing forty-hour week seems destined for revision downward, as agitation mounts to reduce further the working week to thirty-five or even thirty hours, with no decrease in bene-

fits. Then there are those who look forward with anticipation to age sixty-five as the time of retirement from all work and labor. Much to their sorrow, many discover that too much leisure time may create problems not anticipated and brings disillusionment and unhappiness. They learn the important truth that work is a great blessing and can result in joy and happiness to themselves and to mankind. They also discover that doing nothing is one of the hardest of all jobs. When you get tired, you can't rest. You are in bondage when you refuse to work.

Elizabeth Barrett Browning said: "Free men freely work; Whoever fears God, fears to sit at ease."

Idleness is an offense against the gospel and has received the Lord's severe condemnation. He denounced it with vigor and vehemence when he instructed:

"Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D & C 42:42.)

"For the idler shall be had in remembrance before the Lord." (Ibid., 68:30.)

On another occasion he counseled: "Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways." (Ibid., 75:29.)

Brigham Young admonished the Saints by saying:

"To give to the idler is as wicked as anything else. Never give to the idler." (Discourse of Brigham Young, p 275.)

The First Presidency expressed disapproval of the evil of idleness when in explaining the purposes of the welfare program, they stated, that it is among other things:

"To set up . . . a system under which the curse of idleness would be done away with."

The life span of man is constantly lengthening. More and more elderly citizens are confronted with the problem of properly utilizing leisure time in accordance with their desire, experience, knowledge, and abilities. These sunset years can be rich, rewarding, golden years filled with work and activity as witnessed by the serene, happy faces of the aging temple workers, and the research people in the Genealogical Library. I was deeply impressed and touched with the look of happiness and contentment on the face of a ninety-two-year-old brother engaged in labeling cans at Welfare Square. Work to him was worthwhile and precious.

How glorious it is that the Church provides ways, means, and opportunities for those growing older to engage in interesting and constructive work; and how proud we should be to belong to such an organization.

President McKay in his eighty-eighth year is an inspiration and a shining example to all of us; in his office from early morning until evening, traveling throughout the world, guiding, stimulating, and inspiring the Saints.

Inactivity or refraining from work can produce a deterioration of both muscle and mind. The body accumulates poison when it ceases to be active. The mind becomes weak and dwindles in effectiveness when not stimulated by vigorous mental exercise. On the other hand, work is conducive to good health, contentment, and cheerfulness. Some of its happy results are peace of mind, a hearty appetite, sound sleep, and undisturbed rest.

"work out your own salvation with fear and trembling." (Phill. 2:12.) To Latter-day Saints, this is not just an empty phrase, it is a profound truth. Working out one's own salvation is the concern of every individual, contemplating and requiring more than mere lip service. Each of us will at some future day stand before the judgement bar of God to answer for our acts in this life. John, the Beloved Apostle foresaw in vision this memorable event and described it in these words:

"And I saw the dead, small and great stand before God; and the books were opened; and another book was opened which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12.)

So we can say with grateful hearts, "Thanks, Heavenly Father," for the privilege and the blessing of work; and as one has so aptly said, "For the might of it, the pride of it, the glory of it, the peace of mind that comes from the strain of it."

I bear you my witness, my brothers and sisters, that the principle of work is a God-given and spiritual law. I humbly pray that each one of us will labor diligently, so that some day we may merit the words of approbation, "Well done, thou good and faithful servant; . . . enter thou into the joy of thy Lord." (Matt. 25. 21.) in the name of Jesus Christ our Savior. Amen.

131st General Conference
Sunday afternoon, April 9, 1961
Salt Lake Tabernacle

" Only workers wear the laurels,
On the mountain of fame;
While the idler lingers always,
At the foot without a name.
And the vastness of the mountains,
Makes oblivion darker still,
O, the dreamers have the wishes,
While the workers have the will."

(Quoted by Mrs. A. K. Hansen)

KEEPING ALL OF GOD'S COMMANDMENTS

We sing a beautiful hymn that is a favorite of mine. It refers to our existence prior to coming to this earth. Sister Eliza R. Snow, the author, poses some very meaningful questions, and in addressing our Father in heaven asks:

"When shall I regain thy presence,
And again behold thy face?"

She concludes the hymn with this prayer:

"When I leave this frail existence;
When I lay this mortal by,
Father, Mother, may I meet you
In your royal courts on high?
Then at length, when I've completed
All you sent me forth to do;
With your mutual approbation,
Let me come and dwell with you." (O My Father)

Our Heavenly Father loves us, his children, and desires that each will return again to his presence, for he has declared:

" . . . behold, this is my work and my glory---to bring to pass the immortality and eternal life of man." (Moses 1:39.)

In order to attain this goal of immortality, it was decreed that individuals privileged to come to this earth must pass through the experience of death. But God in his wisdom allowed his Only Begotten Son in the flesh, Jesus Christ, to suffer, bleed, and die on the cross to break the bands of death. Through his atoning sacrifice, Christ became our Savior and Redeemer. It is through him that we will return to the Father, for he has said:

" . . . no man shall come unto the Father but by me . . . "(D&C 132:12.)

We have the promise and assurance that after death, our earthly, mortal body will be resurrected and become the glorified tabernacle of our eternal spirit.

Our Father in heaven is all-wise and infinite. He is also a God of law and order. He has given to man a plan--the gospel plan, which furnishes instructions for us to follow in order to return to his presence. These instructions are known as commandments and are given to us through his servants, the prophets.

Every commandment is important and has been provided for a specific purpose. It is not logical to suppose that man may choose the commandments he wishes to observe and ignore the others. Note how emphatically the Lord has expressed himself on this matter:

"If thou lovest me thou shalt serve me and keep all my commandments." (Ibid. , 42:29. *Italics added.*)

We might well consider that keeping the commandments is a "one package deal."

In contemplating the gospel plan, however, there is a possibility that we may be attracted to certain doctrines to the exclusion of others.

Many years ago I read some verses that made a lasting impression upon me. They are called, "The Blind Men and the Elephant":

"It was six men of Indostan,
To learning much inclined,
Who went to see the Elephant
(Though all of them were blind,)

That each by observation might satisfy his mind."

The first happening to fall against the broad and sturdy side exclaimed: "the elephant is very like a wall!"

The second feeling of the roundness, smoothness, and sharpness of the tusk cried: "This wonder of an elephant is very like a spear!"

The third happened to grasp the squirming trunk in his hand. "I see," quoth he, "the elephant is very like a snake!"

The fourth reached out his hand, and felt about the knee, "What this wondrous beast is like," he said: "Is very like a tree!"

The fifth who chanced to touch an ear, stated: "This marvel of an elephant is very like a fan!"

The sixth in groping about, seized the swinging tail. "I see," quoth he, "The elephant is very like a rope!"

"And so these men of Indostan, disputed long and loud,
Each in his own opinion, exceeding stiff and strong,
Though each was partly in the right,
And all were in the wrong." (John Godfrey Saxe.)

And thus it is with us and the gospel. We catch a glimpse here and another there. Like the blind men of Indostan, we form our own impressions of the gospel. Yet it has been restored in its fullness, and through study and prayer we can obtain a knowledge and appreciation of its beauty and completeness.

Now to return for a brief consideration of the Lord's commandments, keeping in mind his promise when he said:

" I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D & C 82:10.)

From the very beginning, God has provided his children with instructions or commandments. To Adam he gave the law of sacrifice. On Mt. Sinai, Moses received the Ten Commandments for the children of Israel. Some of these tell us what to do; others what not to do. Today, we still subscribe to those teachings as being basic and binding upon us.

From time to time through the years other important instructions have been given.

Frequently we hear the admonition: "Keep the commandments and you will be blessed, "but there is more to it than that. Specifically, what are these commandments, the observance of which will bring us promised blessings? While the list would be impressively lengthy, a few essential ones we mention:

First: Love the Lord thy God with all thy heart, might, mind, and strength. Love is one of the great attributes of God and is the very

essence of the gospel of Jesus Christ. Love is a virtue that every person should earnestly strive to develop.

Second: Next to loving God, we should love our neighbor as ourselves. This anticipates that we will be honest in our dealings with our fellow man and not take unfair advantage but help him in every way possible.

Third: In order to keep ourselves unspotted from the world, we should go to the house of prayer on the Sabbath Day, partake of the Sacrament, renew our covenants with the Lord, and remember our promise always to keep his commandments.

Fourth: Prayerfully choose a suitable mate, go to the temple, the house of the Lord, to be married and sealed, not only for time, but also for all eternity.

Fifth: Establish a home, multiply and replenish the earth, rear a righteous family, set a proper example for a worthy posterity and the whole world.

Sixth: All members of the Church should live righteously. By so doing every male member will make himself worthy to receive the priesthood and should then magnify it by gratefully accepting responsibilities that come, which callings he neither covets nor rejects, and in all his responsibilities he should be supported by his wife and family, standing loyally by his side.

Seventh: Search out the names of departed kinsman. As a proxy perform ordinances in the house of the Lord for their salvation and exaltation.

Eighth: Recognize that "the earth is the Lord's and the fulness thereof;" (Psalms 24:1.) Pay tithes and offerings as a token of appreciation for the good things of the earth and for all other blessings we receive.

Ninth: Share the gospel and teach all who will hearken to its message. In this way every member will become a missionary.

Tenth: Provide for our own economic independence. Remember the poor and needy and show concern for their welfare.

Eleventh: Keep the body a sacred temple for the Spirit of the Lord by being clean, chaste, and virtuous, realizing that his spirit will not dwell in an unclean tabernacle. Also keep the body strong by observing the Lord's law of health, known as the Word of Wisdom.

To this list, brothers and sisters, you will want to add others.

As mortals we are weak. We have many frailties and imperfections, and it may be difficult at first to obey all the commandments. But we should never cease striving. Progress is doing better today than we did yesterday. Each of us should have as an objective the Savior's admonition:

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Mathew 5:48.)

As we become more perfect, we gain strength and willpower and thus it is easier to keep all of God's commandments. When this is accomplished, we are well on our way to happiness and eternal life.

Happiness, peace and contentment can be ours. The Prophet Joseph Smith taught:

"Happiness is the object and design of our existence, and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (History of the Church, Vol. V, pp 134-135.)

The Prophet Alma also contributed this important truth:

"...wickedness never was happiness." (Alma 41:10.)

If we keep all of God's commandments, we will enjoy a feeling of calmness, serenity, and strength. This will serve as a bulwark to protect us against the winds and storms created by the tensions of uncertainties of present chaotic world conditions. We need not wait until we get to heaven to obtain peace and happiness. We can have heaven on earth, here and now.

May we all hearken to and observe the admonition of the ancient prophet who exclaimed:

"Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man."

(Ecclesiastes 12:13.)

For which I humbly pray in the name of Jesus Christ our Savior.

Amen.

131st Semi-Annual General Conference
Sunday morning, October 1, 1961
Salt Lake Tabernacle

"We are under the power of the devil only when we yield to his temptations."

"As a man thinketh, so he speaketh."

B. H. Roberts

Friday Afternoon, April 6, 1962, Salt Lake Tabernacle Talk

First, I express my sincere gratitude for the goodness of our Heavenly Father to me and my family. I appreciate my membership in this wonderful Church, and bear you my witness that it is the Church of Jesus Christ, restored in these latter days.

Jesus Christ, the Savior of the world, is the only perfect person who has lived here upon the earth. Everything he did had purpose and was necessary and important. His marvelous teachings were and always will be the beautiful principles of salvation, and throughout his life he gave emphasis to them by the example he set for the whole world.

Peter, who was very close to the Savior during his ministry, once said of him: ". . . God annointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him. " (Acts 10:38.)

As Jesus went about doing good, he healed the sick, caused the lame to walk, the blind to see, and the deaf to hear. He cleansed the lepers and cast out evil spirits. He raised the dead and gave comfort, hope, and encouragement to the sorrowing. He inspired the transgressor to forsake unrighteous ways. He touched the hearts of people, helping them to see and understand the value of the inner life. He motivated them to noble actions. Because of his teachings they were able to comprehend in greater measure the value of their souls in the sight of God the Father. He pointed out the goodness of our Heavenly Father to them. He planted in men's souls the seeds of divine love. Then he suffered his life to be taken, that we, his brothers and sisters, might gain salvation and eternal life. What a wonderful life of service; of doing good!

In his Sermon on the Mount, the Savior admonished all to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16. Italics added)

As members of the Church of Jesus Christ, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men." (Thirteenth Article of Faith.) These are principles by which we should live. Someone has said: "He who does good is of God," and an ancient prophet once gave emphasis to this thought in these words: "Wherefore, all things which are good cometh from God; and that which is evil cometh from the devil. . . . For behold the Spirit of Christ is given to everyman, that he may know good from evil; . . . " (Moroni 7:12, 16.)

Living the gospel principles will make men progressively better and instill within them a desire to follow the Savior's wonderful example of going about "doing good" to others. President McKay has beautifully pointed out this gospel truth: "The gospel . . will change men's lives and make women and children better than they have ever been before. . . that is the mission of the gospel of Jesus Christ. . . to make evil minded men good, and to make good men better. In ~~other~~ words to change men's lives, to change human nature.

This would be a wonderful world in which to live if all of us forget ourselves, if we would eliminate selfishness from our lives and think and think in the terms of good we could do in service to others. Unselfishness contributes to happiness. How true is the statement that "a person who is all wrapped up in himself, makes a pretty small and unattractive package."

We find in life what we look for, and what we find becomes part of us. How commendable it would be if we would look only for the good in each other. A gifted writer has suggested: "There is so much good in the worst of us, and so much bad in the best of us, that it hardly behooves any of us to talk about the rest of us."

President Eisenhower upon one occasion referred to an individual who sought an answer to the following question: "Wherein lies the greatness and genius of America?" This is the conclusion reached by that person: "I sought for the greatness and genius of America in her commodious harbors and her ample rivers . . . and it was not here . . . in her rich mines and her vast world of commerce. . . and it was not there. Not until I went into the churches of America and heard her pulpits flame with righteousness did I understand the secret of her genius and power. America is great because she is good, and if America ever ceases to be good, America will cease to be great."

The same thing is true of individuals. As long as we are good, we are truly great. True value in life is not measured in what we have, but in what we do, not in what people think and do for us, but by what we think and do for people.

The Savior gave the key by which we may achieve greatness in the words: ". . . He that is greatest among you shall be your servant." Being a servant to our fellow men and performing acts of goodness to them will bring an inner glow, a deep feeling of serenity, contentment, and satisfaction. We then can be at peace with ourselves and with the world. By doing good we will be rewarded, not only in this life, but in the life to come. We have been promised many blessings. Listen to this declaration of our Lord:

"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. . . "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation." (John 5:5-25, 28, 29)

Everyday we go about our tasks, in our homes, among our friends, our associates, our neighbors and families, we can do good even in small, yet nevertheless, important ways. This we can do by:

A warm and understanding smile. A firm and friendly handclasp. A cheery greeting. A word of encouragement, commendation, and sincere praise. Through acts of thoughtfulness. By lending a listening and sympathetic ear to all. By the sharing of ourselves with our fellow men. By gently and kindly leading those whose lives touch ours to appreciate and follow the Lord and his way of life. In these ways, and by others of our own designing, we too, like our Master, can "go about doing good," and God will also be with us.

" . . . TO FORGIVE IS DIVINE "

One of the most beautiful principles of the gospel is that of repentance. It holds out hope and encouragement to each of us, the descendants of Adam and Eve. Because we are mortal and live in a world where temptations abound, it is not difficult to make mistakes and commit errors. Through the atonement effected by Jesus Christ, our Savior we are assured that our errors and mistakes may be rectified by displaying Godly sorrow and abandonment of unrighteous ways.

One of the most vital qualities of the principle of repentance is forgiveness. Unless each of us can learn to forgive others for real or imagined trespasses against us, we cannot properly repent. Someone has said, "Humanity is never so beautiful as when praying for forgiveness, or else forgiving another." The Savior's teachings to us are replete with admonitions always to be ready and willing to forgive. In instructing his disciples to pray, he suggested they petition the Father: "Forgive us our debts, as we forgive our debtors."

Then he counseled: "For if ye forgive men their trespasses, your heavenly Father will also forgive you; . . .," And he added a word of caution, "But if ye forgive not men their **trespasses**, neither will your Father forgive your trespasses." (Matt. 6:12, 14, 15.)

At another time the Lord instructed: "Wherefore, I say unto you, that ye ought to forgive one another; for he that forgiveth not his brother his trespasses standeth condemned before the Lord; for there remaineth in him the greater sin/

"I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men." (D&C 64:8-10.)

One cannot hold grudges and unkind feeling without harming himself. He becomes bitter; his vision is **distorted**; and his soul becomes cankered. Harsh and sharp words can leave a sting behind, a pang of unhappiness and regret in the heart and conscience of the offender. "Little, vicious minds abound with anger and revenge and are incapable of feeling the pleasure of forgiving their **enemies**," said a wise man.

A person holding grudges hurts himself more than he does his enemy. A prophet has wisely counseled: ". . . let not the sun go down on your wrath." (Eph. 4:26.)

To forgive a person once or twice may not be too difficult, but to continue to forgive many times when one has been wronged **may** become a real test of character. Upon one occasion when Jesus was teaching his disciples, Peter approached him and **posed this question**: ". . . Lord how oft shall my brother sin against me, and I forgive him? till seven times?

"Jesus saith unto him; I say not unto thee, until seven times; but, Until seventy times seven." (Matt. 18:21-22.) By this declaration we may be assured that the Savior meant that we should forgive without number or limit.

The poet, Alexander Pope, has written: "Good nature and good sense must ever join; to err is human; to forgive divine."

The Lord has always looked upon sin with emphatic disfavor and has exclaimed, "For I the Lord cannot look upon sin with the least degree of allowance;" then he continues: "Nevertheless he that repents and does the commandments of the Lord shall be forgiven." (D&C 1:31-31) And while the Lord regards sin with disfavor, nevertheless, he always displays a spirit of charity and kindness for the sinner.

When a woman taken in sin was brought before Jesus, he faced her accusers with the challenge: "He that is without sin among you, let him first cast a stone at her." Being smitten by their consciences, one by one those guilty hypocrites slunk away, and when Jesus raised his head he asked the woman: "Woman, where are those, thine accusers? hath no man condemned thee?" She replied, "No man, Lord," And Jesus said unto her, "Neither do I condemn thee; go, and sin no more." (John 8:7, 10-11.)

True forgiveness cannot be partial nor halfhearted. It must be wholehearted, genuine, and without reservation. "The narrow soul knows not the godlike glory of forgiving," one has said.

I like the story of total and complete forgiveness related by the warden of a western prison. A friend of his happened to be sitting in a railroad coach next to a young man who was obviously depressed. Finally, the young man revealed that he was a convict returning from a distant prison. His imprisonment had brought shame on his family, and they had neither visited him nor written often. He hoped, however, that this was only because they were too poor to travel, too uneducated to write. He also hoped, despite the evidence, that they had forgiven him.

To make it easy for them, however, He had written them to put up a signal for him when the train passed their little farm on the outskirts of town. If his family had forgiven him, they were to put up a white ribbon in the big apple tree near the tracks. If they did not want him back, they were to do nothing, and he would stay on the train, go west and probably become a hobo. As the train neared his home his suspense became so great, he could not bear to look out of the window. His companion changed places with him and said he would watch for the apple tree. In a minute, he put his hand on the young convict's arm. "There it is," he whispered, his eyes bright with sudden tears. "It's all right. The whole tree is white with ribbons." (Reader's Digest, March 1961.)

The most magnificent lesson ever taught respecting forgiveness was given by the Savior, Jesus was subjected by his enemies to what is considered to be the cruelest and most horrible form of death. Crucifixion is excruciatingly painful, with the victim lingering on in increasing agony and torture for hours or even days. Yet, in spite of the humiliation and intense pain he suffered on Calvary's cross, Jesus, with compassion, in Godlike mercy, prayed for his tormentors, "Father forgive them; for they know not what they do." (Luke 23:34.)

Now with the Savior's great lesson fresh in our memories, may each one of us purge from our hearts any feeling of hatred, envy, or bitterness, so that we may with a clear conscience and utmost confidence approach our Heavenly Father and ask for forgiveness.

(Sunday afternoon, October 7, 1962. Salt Lake Tabernacle.)

When the Psalmist was meditating upon the beauties of creation, he exclaimed with awe and amazement:

"When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou are mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the **works** of thy hands; thou hast put all things under his feet": (Psalms 8:3-6.)

How comforting it is to note the esteem and concern the Lord has for his children.

What is man? As Latter-day Saints we believe that man is the spiritual offspring of God our Heavenly Father, created in his image and after his likeness. We further believe that man once dwelt in the presence of deity and came from a heavenly home **to this earth**.

The poet Wordsworth, in a flash of inspiration, referred to this transition when he penned these beautiful lines:

"Our birth is but a sleep and a forgetting:

The Soul that rises with us, our life's Star,

Hath had elsewhere its setting, and cometh from afar;

Not in entire forgetfulness, and not in utter nakedness,

But trailing clouds of glory do we come from God, who is
our home".

In that far distant past when plans for the creation of the earth were discussed, it was proposed that those who would be privileged to come here to inhabit the earth must be tested and tried to prove whether they would do all things that the Lord would command them to do. The faithful were to ". . . have glory added upon their heads for ever and ever." (See Abraham 3:25-26.)

It is our conviction that we were present at that great council and had a voice in the decisions that were made. The Lord once asked the Prophet Job some pertinent questions pertaining to those important events, when he inquired: "Where wast thou when I laid the foundations of the earth?" "When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4,7.)

Because of faithfulness in that former estate, we have been born into this world, blessed with mortal bodies which house eternal spirits. Here we have opportunities to grow, progress, and gain experience in mortal and earthly things.

The divinely inspired Declaration of Independence proclaims that every citizen of this glorious country is entitled to enjoy "life, liberty, and the pursuit of happiness."

The attainment of happiness has become a desired goal of most individuals; but there are those who oftentimes mistake pleasure for

happiness, not realizing that pleasure can be of a temporary or passing nature only, while happiness and joy are permanent and enduring.

An ancient prophet declared: "Adam fell that men might **be**; and men are that they might have joy." (2 Nephi 2:25.)

As man travels down the pathway of this mortal life, trusting that his course will be such as to produce joy and happiness, he becomes aware of many obstacles in the road that interfere with his progress. The Lord designed this to be so, for he did not intend that this earthly existence should be easy, Adam was advised: ". . . . cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; Thorns also and thistles shall it bring forth to thee; and thou shalt eat of the herb of the field. In the sweat of thy face shalt thou eat bread. . ." (Gen. 3:17-19.)

The pathway was to be strewn with temptations and trials. Man was also to know good and evil and be allowed his free agency in choosing **between** the two. He was to learn the law of opposites; that there is sorrow as there is joy; pain **as** contrasted to pleasure, sickness as opposed to health; he was to taste the bitter as well as the sweet.

From this testing process would come benefits, for the Lord has promised ". . . after much tribulation come the blessings." The poet Kilmer has expressed the same thought in the words:

"They say that life is a highway,
And its milestones are the years;
And now and then there is a toll gate,
Where you buy your way with your tears.

"It's a rough road and a steep road,
And it stretches broad and far,
But at last it leads to a golden town
Where the golden houses are."

Perhaps during our lives we have been or will be, required to gaze on the face of a loved one for the last time in mortality. In this hour of sorrow, the following appropriate words of the poet might well come as a message of comfort to us:

"Be still, sad heart! and cease repining;
Behind the clouds is the sun still shining;
Thy fate is the common fate of all;
Into each life some rain must fall,
Some days must be dark and dreary."

(The Rainy Day - - Longfellow)

The Savior had his dark and dreary days, and in Gethsemane's garden he suffered untold agony as he contemplated the events that confronted him while fulfilling his exalted mission.

We, too, will have our dark and dreary days in our search for that which brings joy and happiness. But always there is the assurance and promise that "every cloud has its silver lining."

As the Latter-day Saints toiled westward across the trackless

plains, leading from Nauvoo to the valleys here in the mountains, they suffered and endured many privations and hardships, but they were comforted and cheered as they sang at the close of the day these inspiring words:

"Why should we mourn or think our lot is hard?

Tis not so; all is right!

Why should we think to earn a great reward,

If we now shun the fight?

"Gird up your loins, fresh courage take,

Our God will never us forsake.

And soon we'll have this truth to tell - -

All is well! All is well!"

("Come, Come, Ye Saints." William Clayton.)

The gospel of Jesus Christ offers peace and comfort in times of illness, trouble, and sorrow. The Redeemer comforted his listeners with this beautiful and assuring admonition: "Come unto me all ye that labour and are heavy laden, and I will give you rest.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"For my yoke is easy, and my burden is light." (Matt. 11:28-30)

As we go to the house of worship each Sabbath day and partake of the Sacrament, we covenant with our Heavenly Father that we will take upon us the name of the Lord and Savior Jesus Christ, and by remembering him and keeping his commandments, we may always have his Spirit to be with us.

Keeping the commandments and living in harmony with the teachings of the Master will result in assurances of a righteous life, and a righteous life will bring joy and happiness to our souls. Then, even though "into each life some rain must fall," into each life also will come peace and contentment.

From what has been said, my dear brothers and sisters, we can see how interested in and concerned about life people of every age and clime have been. They have struggled to analyze it, to understand it, to evaluate it. But its full meaning and purpose and duration cannot be comprehended except through the gospel of our Lord Jesus Christ. With the gospel to comfort, to assist, to inspire us, let us meet life head on; courageously, sincerely, and prayerfully, meet its joys, its sorrows, its rains and sunshine with full determination to keep all of God's commandments, which by so doing we know will bring us back into his presence to partake of that eternal joy he has in store for all his faithful children, for which I humbly pray, bearing you my testimony that I know that God lives, that the gospel is true, in the name of the Lord Jesus Christ. Amen.

133rd Annual General Conference
Sunday afternoon, April 7, 1963
Salt Lake Tabernacle

About two weeks ago a great and good man, who had completed his mission here on the earth, was called "home" by our Heavenly Father. Tributes were paid to President Moyle by his associates, recounting his many acts of devotion, generosity, and service to God and his fellow men. President McKay in his eulogy remarked: "Measured by the standards of ~~the~~ nobility, President Henry D. Moyle was truly a great man."

The scholar Carlyle once observed: "The history of this world is written in the lives of its great men." We pay honor and respect to men and women whom we consider to be great by observing the anniversaries of their birth, by erecting monuments and statues to their memory, by visiting their tombs and laying wreaths thereon, and by engraving their names on stones and sepulchers. But more important still is the manner in which they linger and live in our memories; how well we remember their teachings and the way they have influenced our lives for good.

Well might we ask the question: "What made these men or women great? What constitutes greatness?" The Greek philosopher Pericles, many centuries ago, pondered this problem and finally arrived at the conclusion that: "Men who are longest remembered, and whose memories are most highly revered, are not those who made the most money, but those whose hearts were gentle, whose sympathies were broad, and who best served humanity."

We are often prone to judge men hastily and to consider them great if they accumulate or amass a substantial amount of wealth. Oftentimes during this acquiring process, such men become self-centered and lose sight of things spiritual and neglect opportunities to help others.

The Lord, who is aware of the weaknesses of men, sounded a note of warning against these tendencies when he questioned: "For what is a man profited if he shall gain the whole world, and lose his own soul? . . ." (Matt. 16:26.) Then later he proclaimed: "Behold, there are many called, but few are chosen . . ." (D&C 121:34.) He then explained why they are not chosen, giving this reason: "Because their hearts are set so much upon the things of this world" (ibid., 121:35.)

The possession of wealth and the things of this world are not objectionable if used for righteous purposes. The ancient Prophet Jacob made it clear when he gave this sage counsel on the proper use of wealth:

"But before you seek for riches, seek ye for the kingdom of God

"And after ye have obtained a hope in Christ ye shall obtain riches, if ye seek them: and ye will seek them for the intent to do good---to clothe the naked, and to feed the hungry, and to liberate the captive, and administer relief to the sick and the afflicted." (Jacob 2:18-19.) In a word, to assist fellow men and to serve God.

While we realize that wealth cannot buy happiness nor eternal life, one has humorously suggested: "Money may not bring happiness, but it can surely make being in misery a lot more enjoyable." To work and to earn a comfortable living is important. Latter-day Saints are taught that everyone, insofar as possible, should be self-supporting, maintaining his own economic independence, and looking to no one but himself for assistance. A man also has the responsibility of providing for his family. To earn a livelihood and at the same time live within one's income become both a challenge and a goal.

But while doing these important things, does man have no responsibility to his neighbor or to God? Can he not provide for this family and at the same time serve his fellow men?

The Church of Jesus Christ of Latter-day Saints is composed of lay members. The leaders and workers are called from the ranks. Every single member is a potential leader, and every day throughout the Church certain individuals are called and chosen to fill positions of importance. In accepting these callings they are recognizing the words of the Savior, when he said: "He that is greatest among you shall be your servant." (Matt. 23:11.)

This attitude of humility was evidenced by a former Vice-President of the United States who rose to great heights of prominence, even aspiring to become President, although unsuccessfully. Later he was elected to a more humble office as a junior Senator from his home state. In accordance with Senate protocol, he took his seat on the rear row. His associates and fellow Senators, over whom he had presided, offered him, out of love and respect, a desk on the front row. He modestly declined, uttering this classic statement: I am willing to be a junior and sit on the back row, for I had rather be a servant in the house of the Lord, than sit in the seats of the Mighty."

It is interesting to note the varying ways in which individuals respond to calls made of them. When the Lord told Moses that he was the one chosen to become the leader of Israel and was to lead his people out of captivity and bondage, Moses was startled and began to offer one alibi and excuse after another, stating that his people would not believe that he was the one that had been called to become their leader. The Lord gave him many assurances, but Moses was still doubtful, and finally said, "O my Lord, I am not eloquent . . . but I am slow of speech and of a slow tongue." (Exod. 4:10.) Noting his reluctance after the many promises and assurances given, the anger of the Lord was kindled against Moses, and he was instructed to call Aaron, his brother to assist and serve as his spokesman.

During the Savior's ministry upon the earth, he thrilled and uplifted those who listened to his teachings. Many had a desire to follow and hear more of his inspired utterances. One disciple expressed his intention of following and gaining more information, but made the request: ". . . Lord, suffer me first to go and bury my father." This would seem to be a reasonable request. But Jesus answered and said unto him: "Follow me . . . Let the dead bury their dead." (Luke 9:56-60.)

In contrast to these instances of hesitation and lukewarmness it is refreshing to note how some of the apostles responded to the calls Jesus made of them. The Savior, while ". . . walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

"And he saith unto them, Follow me, and I will make you fishers of men.

"And they straightway left their nets, and followed him." (Matt. 4:18-20.) Here there were no questions asked, no alibis offered, no arguments given.

Going on a little further, the Savior saw two other men, James and John, who were also fishermen. They were assisting their father Zebedee in mending their nets. When he called them, they immediately and without hesitation left their ship and their father and followed Jesus. (See *ibid.*, 4:21-22) Were they not filled with the spirit of obedience and service?

As calls come to us for church service by the Lord's representatives, it is natural for us to wonder why we have been selected. The Lord has made it plain that every individual has been blessed and endowed with certain gifts and talents. And while these are many gifts, yet "To some is given one, and to some is given another, that all may be profited thereby. (D & C 46:12.)

"And all these gifts come from God, for the benefit of the children of God." (*Ibid.*, 46:26.)

Now it was intended that these gifts and talents should be shared with others, for the purpose of rendering service to fellow men and making their lives happier. Every week the Tabernacle Choir thrills, inspires, and uplifts us, their listeners, with beautiful music. Just as the chorus today has thrilled us.

Many of us are not blessed with musical talents, but there are other gifts that we do possess, and other services that we can render: The poet, Edward Everett Hale, aptly expressed this thought:

" I am only one,
But still I am one
I cannot do everything,
But still I can do something;
And because I cannot do everything
I will not refuse to do the something that I can do. "

There is joy that comes from working and rendering service to our fellow men. King Benjamin taught: " . . when ye are in the service of your fellow being ye are only in the service of your God." (Mosiah 2:17.)

To every faithful member of the Church will come opportunities to serve in some capacity, for the need for service in the fields of missionary work, temples, home teaching, instructing classes, choirs, and musical groups, work on welfare projects, administrative positions, and many other activities, still remains great.

If we would meet the Savior's standard for greatness, we will

readily and humbly accept the calling that comes and become servants in the house of the Lord, remembering that "He gives best who serves most." Then we may rest assured that if we do our best, the Lord will do the rest.

I testify from personal experience that joy and happiness have come to me through opportunities to serve in building up God's kingdom here upon the earth, and I humbly pray that this same joy and happiness can come to every member of the Church, all of which I humbly pray for in the name of the Lord Jesus Christ. Amen.

133rd Semi-annual General Conference
Saturday afternoon, October 5, 1963
Salt Lake Tabernacle

ONE SOLITARY LIFE

Here is a man who was born in an obscure village, the child of a peasant woman. He grew up in another village. He worked in a carpenter shop until He was thirty and then for three years He was an itinerant preacher.

He never wrote a book. He never held an office. He never owned a home. He never had a family. He never traveled two hundred miles from the place where He was born. He never did one of the things which accompany greatness. He had no credentials by himself.

While still a young man, the tide of popular opinion turned against him. His friends ran away. One of them denied Him. He was turned over to His enemies. He went through the mockery of a trial. He was nailed upon a cross between two thieves.

His executioners gambled for the only piece of property He had on earth while He was dying, and that was His coat. When He was dead He was taken down and laid in a borrowed grave through the pity of a friend.

Nineteen wide centuries have come and gone and today He is the center piece of the column of progress. I am far within the mark when I say that all the armies that ever marched, and all the navies that were ever built, and all the parliaments that ever sat, and all the kings that ever reigned, put together, have not affected the life of man upon this earth as has that One Solitary Life.

Attributed to Dr. Philip Schaff
(1819-1893)

In the year 1842, the Prophet Joseph Smith was invited to submit a statement setting forth the beliefs of the newly organized Church of Jesus Christ of Latter-day Saints. In response to that invitation, he directed a communication now known as the "Wentworth Letter". This inspired document contained among other things, thirteen concise, comprehensive declarations of belief, familiarly called, "The Articles of Faith."

The first of these Articles of Faith states: "We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Now, if we believe in God with all our hearts and seek to know him as he would have us know him, then he will be an anchor to our lives, giving meaning and purpose to them. The Savior once said, emphasizing this point: "And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

(John 17:3.)

What do we know about God, our Heavenly Father?

First. We are actually his children. He is the Father of our Spirits. In our prayers, we properly address him as our Father in heaven.

Second. We are created in his image and after his likeness.

Third. He is a glorified, immortal, resurrected being, possessing a body of flesh, bones, and spirit.

And fourth. We once dwelt in his presence and may return to be again with him, provided we do the things required to achieve and merit this blessed privilege.

To these truths the scriptures have attested, and inspired men have testified.

We have been admonished to "Love the Lord thy God, with all thy heart, might, mind, and strength." (See Luke 10:27.) And with this love also goes a deep respect and reverence for him. Jesus recognized this truth when he taught his disciples how to pray. As he addressed the Father in prayer, he said: ". . . Our Father which art in heaven, Hallowed be thy name." (Matt. 6:9.) When Jesus regarded the name of the Lord as "hallowed," can we do less? Should we in any manner profane that hallowed name?

When the Prophet Moses received the Ten Commandments midst the thunderings and lightnings of Mt. Sinai, the Lord proclaimed: "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." (Deut. 5:11; and Exod. 20:7.)

Moses, too, knew by revelation that the name of God is hallowed. And yet, everyday, we hear thoughtless, uncouth, irreverent persons violate this commandment as they blaspheme the name of our Heavenly Father in profane oaths.

In ancient times, the Higher Priesthood was called, "The Holy Priesthood after the order of the Son of God." Out of respect and reverence for the name of the Supreme Being and to avoid the too frequent repetition of his name, they, the Church, called that Priesthood after Melchizedek, King of Salem and priest of the Most High God, to whom Abraham paid tithes. (See D & C 107:2-4.) Is it not a striking fact that in all periods of the world good men have held the name of God in highest reverence?

Too often today individuals in fits of rage and uncontrollable anger profane the name of Deity, and too frequently they do it in ordinary conversation. The Lord, through one of his prophets, warned that: ". . . the tongue. . . is an unruly evil, full of deadly poison." (James 3:8.) However, through the exercise of self-control and by engaging in earnest prayer, it is possible to learn to govern one's speech or utterances.

In addition to taking the name of God in vain, profanity, cursing, and oath taking are also displeasing to the Lord. We have been counseled to keep our speech clean and simple. The Lord loves a clean mouth as well as a pure heart. This is evidenced by one of the Master's own powerful statements in which he said: "But I say unto you, Swear not at; neither by heaven; for it is God's throne.

"Nor by the earth; for it is his footstool: neither by Jerusalem; for it is the city of the great King.

"Neither shalt thou swear by thy head, because thou canst not make one hair white or black.

"But let your communication be, Yea, yea ; Nay, nay: for whatsoever is more than these cometh of evil." (Matt. 5:34-37.)

A modern-day writer, Frank Crane, has made an interesting observation on the objectionable habit of swearing in these words, which I quote:

"The trouble with profanity is not so much that it is wicked, as that it is just plain dirty.

"It is not so much that you shock religious people, as that you disgust decent people. . . .

"Swearers are behind the times. They are holdovers from a former century.

"Nowa days anybody who swears is set down at once as being coarse and vulgar.

"The young man who wants to succeed need to take advantage of everything that may help him on. And swearing will be a black mark against him in any job he may have. And if he wants to associate with the right sort of girl, he must keep his talk clean.

"Nobody wants a swearer in the office, nor in the workshop, nor on the train, nor in the hotel. The only place swearing fits is in the saloon.

"Swearing means you don't know how to talk. Your vocabulary is limited. It is a sign of ignorance.

"Swearing means weakness. You will notice that forceful men,

whose words carry weight, use simple plain words.

"When you swear it shows your impotence. It is the petty refuge of the helpless. If you can help a thing, help it; if not, keep still; anyway, do not swear.

"Swearing has bad kin. It goes with ignorance, brutality, cruelty, drunkenness, licentiousness, viciousness, and anger. And you can tell a habit by the company it keeps. . . .

"To abstain from swearing does not mean you are a sissy, it simply means you are decent.

"To show you are manly, you don't have to have a dirty face, nor black fingernails, nor greasy clothes, nor touseled hair. You can be manly though clean, and you are not showing any manliness by filthy talk

"Altogether, swearing is a useless, unclean, and offensive habit.

"Quit it!" (Roy A. Welker, Preparing for Marriage, Independence, Mo.: Zion's Printing and Publishing. 1942, pp 190-191.)

It is difficult to imagine such men as Abraham, Moses, Lincoln, Joseph Smith, or President McKay profaning the name of God. How would you regard them or what kind of opinion would you form concerning them, if they were guilty of such blasphemy?

Try to form in your minds a picture of the mother of the human race, or the mother of the Savior, or your own mother sprinkling vile oaths through her speech. You shudder to think of such a thing, but by the very laws of decency, it is no worse for them to do it than for you.

The writer of Proverbs in referring to man declares: "For as he thinketh in his heart, so is he." (Prov. 23:7.) What is in our hearts and minds is reflected in our speech.

A person who is striving to pattern his or her life after that of the Savior will be pure in thought and action. His or her speech will then be clean, dignified, and worshipful. Jesus said: ". . . Out of the abundance of the heart the mouth speaketh." (Matt. 12:34.) and . . . "Thy speech betrayeth thee," declared someone to Peter, one of the Savior's Apostles. (ibid 26:73.) And a heart that is full of goodness, will utter good and kind thoughts through well chosen words, the symbols that represent one's thoughts.

Now a word of encouragement to you, my young friends of the Church and the world: Make your speech pure and warm and dignified, devoid of villeness and profanity. Let it be of such a nature and character that the world will be attracted to you because of it. Make the Lord Jesus Christ your ideal and pattern after his speech and his ways. And as surely as you do this he will magnify you and make you mighty before your fellow men, which I promise you, and I testify unto you that God lives, that the gospel is true, in the name of the Lord Jesus Christ. Amen.

134th Annual General Conference
Sunday Afternoon, April 5, 1964
Salt Lake Tabernacle

THE WAY OF THE LORD HAS COME

Brethren and sisters, I would like to join the chorus in that beautiful song they have just sung, "I Know That My Redeemer Lives," for I, too, do know and bear witness that my Redeemer lives.

Temple dedications are solemn and thrilling occasions. This morning our hearts were lifted---we were thrilled as President David O. McKay dedicated this house of the Lord.

As President O. Leslie Stone was giving a report of the activities in connection with raising money for the temple, the construction of this building, and other activities that have taken place, I thought, Well, that's the way it has always been in the Church from its very beginning.

When the word of the Lord has come that a house of worship should be erected, regardless of the financial condition of the people, they have responded to that call without hesitation; they have gone ahead and raised the money, and the buildings have been constructed.

Temple building is an activity of the Church that has existed from the beginning of this dispensation. The Saints at Kirtland, then in the depths of poverty, responded when the word of the Lord came. Without hesitation they built that temple. Later, after they were driven out of Kirtland to other parts of the country, when the word of the Lord came for a temple in Nauvoo, without hesitation they proceeded to build it. We know the story.

Once again they were driven out into the vast wilderness, across the plains, and into the Salt Lake Valley. Within just four days after the pioneers arrived in the valley, the Prophet Brigham Young announced that a temple was to be built to the Lord. He had seen the temple in a vision, and there was no question in his mind as to what it would look like.

The Salt Lake Temple was commenced in April 1853, less than six years after the Saints arrived in the valley. There were many interruptions; the builders were slowed by the crude tools they had to use, the arrival of Johnston's Army, and the construction of the railroad, which employed many men. But they pursued the work as fast as they could with the means they had, and thirty-nine years after construction commenced, the time came for the laying of the capstone on the temple. This was done in connection with the general conference of April 6, 1892.

The laying of the capstone was a great event for the Saints. On Temple Square a speakers' stand was erected and the Saints assembled. The account says forty thousand members of the Church and their friends assembled on Temple Square and the surrounding area, probably the largest assemblage of people in the state. It was a wonderful occasion. On completion of the laying of the capstone, one of the Church Authorities made the motion that the Saints should attempt to complete the building and have it ready for dedication one year later. This seemed a tremendous undertaking because there was much to be done and a considerable amount of money to raise. The Church Auth-

orities also felt it wise to select a person to superintend the construction. John R. Winder, Second Counselor in the Presiding Bishopric, and who later served in the First Presidency, was named general-superintendent of construction.

The Saints responded willingly to the challenge, and the year was almost up when the First Presidency sent out an epistle to the Saints suggesting that they prepare themselves for the dedication. In this letter they expressed their gratitude for the devotion of the people and suggested that if the people would cleanse their hearts, they would be prepared. The Saints' hearts should be filled with love and charity for one another; they should be at peace with each other and with God. They warned that sin unrepented still casts its odor about the sinner. They also said that bitterness and unforgiving coolness still existed in the hearts of many. There had just concluded an intense eighteen month long political campaign which had engendered much friction and hate. The brethren mentioned this in their epistle and said, "We feel now that a time for reconciliation has come; that before entering into the Temple to present ourselves before the Lord in solemn assembly, we shall divest ourselves of every harsh and unkind feeling against each other . . .

"If there is a single member of the Church who has feeling against us, we do not wish to cross the threshold of the Temple until we have satisfied him and have removed from him all cause of feeling, either by explanation or by making proper amends and atonement . . ." (James E. Talmage, *The House of the Lord*, p 157.) They desired all officers of the Church to follow their example.

Well, the results were wonderful. Again, the account states that "Throughout the length and breadth of Zion there was a general cleansing of mind and soul; enmity was buried; bickering ceased; differences between brethren were adjusted; offenses were atoned and forgiven; a veritable jubilee was celebrated." (Ibid., p 158.) The building was completed and on April 6, 1893 was dedicated by President Wilford Woodruff.

Brethren and sisters, I am confident that all who have come to the temple and will come to the temple for these dedication services have prepared themselves in their hearts, because when we come to the house of the Lord we should come with such a feeling. It would be my prayer that as we enter the House of the Lord that there may be a feeling of love and kindness and charity, one toward another. If there is any place in the world where the warm feelings of reverence, love, and kindness should exist, it should be here in the house of the Lord.

I also would pray that you good people in this area will come to the temple often and, as you come to work for your kindred dead, that you will personalize the endowment ceremony and recall to your minds the time when you received your endowments and all the blessings that were promised.

This temple has been built on a beautiful site. Here on the side

Henry D. Taylor: "Strict With Self, Tolerant Of Others"

By JACK E. JARRARD Church News Staff Writer



Elder Henry D. Taylor admires a model of a Samoan fala, or house, a memento of his work in Polynesia.

All his life Elder Henry Dixon Taylor has followed the self-made rule to "be strict with myself and tolerant of others."

The fact that the Assistant to the Twelve has followed this admonition is shown by the great number of Church members and others who love and respect him.

He has been a General Authority since April 1968, when he was called as an Assistant to the Twelve by President David O. McKay.

Elder Taylor had been visiting General Conference with Sister Taylor as the president of the California Mission. He received a note in the audience that President McKay would like to talk to him after the Saturday afternoon session of conference.

"President McKay informed me that vacancies existed in the Assistants to

two sisters, and while the family had a home furnishings business in Provo, Utah to work at, his father secured a couple of farms to see that his sons learned the principle of work.

"While father was a gentle man, we had to toe the mark. We knew what was expected of us and we did it. Dad was short on words, but long on performance.

"He taught us one other principle, which if all of us applied in our lives this would be a better place to live. That was that it was better to suffer a wrong than to do one," the General Authority said.

The farms the Taylors had were a fruit farm with 15 head of cows on the east bench of Provo, and some acreage near the mouth of Provo River where sugar beets and other crops were grown.

The Taylor boys were kept busy helping the full time farmer who ran the property for the elder Taylor.

Elder Taylor joined his brothers after school at the farms, picking fruit, irrigating, weeding or milking cows. The principle of work was learned.

He carried the same kinds of teachings and principles over to his own four boys.

"No one can go wrong if they keep the commandments God has given us, and follow the counsel of His prophet here upon the earth," said Elder Taylor.

He added that he doesn't think there is a finer crop of young people than those now.

"The young people of today are great. They have more temptations facing them than their predecessors did. Satan knows all the tricks and he is doing all he can to make them fall into the paths of temptation.

"Those young folks who are living as

they should are strong. There are some who make mistakes, but we are put here to learn, and the Lord has given us the great principle of repentance.

"I would repeat to the young people to keep their eye on the prophet and the leaders of the Church. Follow their counsel and turn a deaf ear to the promptings of Satan," he said.

He stressed the point that it is important for a Church member to have a strong testimony, to build it and to feed it so it will grow.

"I certainly have a strong testimony of the truthfulness of the gospel of Jesus Christ. I believe very strongly in the first vision of Joseph Smith when he saw the Father and the Son in the Sacred Grove. Every Latter-day Saint should be able to bear testimony to the

truthfulness of this important and sacred event," he said.

Like Nephi of old, Elder Taylor was born of goodly parents, Arthur N. and Maria Dixon Taylor, on Nov. 22, 1903.

He received degrees from Brigham Young University and New York University.

During the Christmas holidays of 1929, he married Alta Hansen, a school teacher from Richfield, Utah. To them were born four sons, Henry D. Jr., Anthony H., Stephen K., and David A. Taylor.

Sister Taylor died July 6, 1967, after a long illness.

On Sept. 9, 1968, Elder Taylor and Ethelyn Peterson Taylor, a member of the BYU College of Business faculty, were married in the Salt Lake Temple.

Featuring Our General Authorities

the Council of the Twelve and that it was his desire and that of the brethren that I fill one of those vacancies.

"In spite of my feelings of inadequacy there was only one answer I could give, 'Yes,'" Elder Taylor explained.

His explanation of the call and his answer typify the attitude taught him and his brothers and sisters by his parents.

"My father was a quiet man. He didn't preach much, but he set a good example. We were always taught that when you received a call from one of the Lord's servants there was only one answer. That was yes," said Elder Taylor.

Elder Taylor had five brothers and



Ethelyn Peterson Taylor

Realizing Life's Ambition

Reared in Ephraim, Utah, a community established by her great-grandfather Canute Peterson under the direction of Brigham Young, Ethelyn Peterson Taylor grew up to realize one of her life's ambitions.

"I always wanted to be a school teacher," said Sister Taylor, wife of Elder Henry D. Taylor, an Assistant to the Council of the Twelve. "I was the third child in a family of six children. When I tended my younger brothers and sister, I played school with them."

The desire to teach was accompanied by a willingness to work. Her father told her that she'd never finish college unless she could work to help earn her way. She enrolled at Snow College where she studied business and gained skills so she could work as a secretary as she continued her education.

She worked part time while attending Brigham Young University, and also was a secretary at Stanford and Northwestern universities. At the

University of Denver, she worked in the counseling services and was a resident assistant.

With a strong emphasis in business, she became an instructor at BYU and was an assistant professor there in the College of Business when she married Elder Taylor in 1968.

It was the second marriage for both of them. She became a widow just four months after her marriage to Orson Kenneth Taylor in 1940. Elder Taylor's first wife died in 1967.

"It's so important for women to have an interest in something besides getting married," she said. "It's important not just in case the husband should die but because there are so many things that need to be done. I'm glad my father encouraged me to get some practical education to earn a living. We should learn as much as we can as early as we can. The Lord expects us to improve our talents."

"I had the privilege of growing up in a

Continued on page 12

Sister Taylor: Ability to Understand

Continued from page 5

community where people had real values — those that are important," she said.

As a young woman, she had an occasion to weigh those values against those of some nonmember associates.

"I wanted desperately to work at the Grand Canyon. Every summer I'd apply for a job there and every year I'd go through the heartbreak of not getting the job. Finally, I was hired.

"It was my first time of living around non-Mormons. I thought it was a terrible sin to smoke and never had any friends who did that. At the Grand Canyon, a lot of my associates smoked —

and some of those people I liked.

"I did a lot of thinking about the Church and what it meant to me. It was a great experience because I was able to see for myself the values of the teachings of the Church while gaining an appreciation for people with different backgrounds."

Her contact with nonmembers during her summer employment helped prepare her for a mission to Switzerland after her first husband's death.

She described an experience she had as she returned to Switzerland with Elder Taylor on a Church assignment.

"A woman came up to me as I rode a bus one day in Bern," she said. "She put her hand on my shoulder and said, 'You remind me so much of Sister Taylor who came here many years ago as a missionary.'"

"Imagine the thrill I had. There I was in a city of thousands. When I looked up, I saw the face of Sister Simon, a lady who had been the Relief Society president there when I was a missionary."

Seeing the Swiss Temple also was another beautiful experience for Sister Taylor. "I remembered how the missionaries had fasted so the brethren could find the right spot to build a temple there," she said. "It was a lovely experience to go back and see that beautiful temple."



Affection is strong between Athole and Amanda Milne after 75 years of marriage.



Amanda Milne, 93, still does family wash.

75 Years of Marriage

'We Truly Loved'

WASHINGTON, UTAH

Athole and Amanda Milne look back over 75 years together and credit two simple ingredients for making their marriage successful.

"We've worked very hard all our lives and we truly loved each other."

For Athole, who turned 99 on Aug. 19, chess was a source of recreation and he was considered one of Utah's best players for 22 years. Amanda, now 93, attended a few dances when she was younger, but most of her life was devoted to her 10 children and her husband. Six of their children are living.

The happy couple observed their 75th wedding anniversary Sunday, Sept. 19, with many family members gathered for the occasion. The Milnes now have 20 grandchildren, 47 great-grandchildren and 3 great-great-grandchildren.

The couple met when both worked in the cotton factory in Washington, which is 5 miles east of St. George. He was her boss.

"And I guess that's another thing that kept us together all this time. He was my boss at work and he was the boss at home. We had a rule against quarreling and to this day, we've never had a real argument," she said.

"We were married Sept. 19, 1901 and at first it was a civil ceremony. That came about because of Pres McKinley's assassination. We had planned to marry in the St. George Temple but because of the president's death, they closed the temple," Amanda explained.

"In those days, the whole community was invited to a wedding and we had prepared a great amount of food for our guests. We asked the bishop and stake president if we should delay the wedding until the temple opened and they advised us to be married on the 19th. Nobody wanted to see all that food spoil," she quipped.

A few days later on Sept. 24, 1901, they were married in the St. George Temple.

"Our refrigeration in those days was a wooden frame, covered with burlap on top and four sides and we'd keep moistening the burlap to keep food cool," she said.

Amanda recalls getting the family water supply by scooping it out of the nearby creeks and streams in

Story and Photos By
FRANK C. DAVIS
Church News
Assistant Editor

Coal-fired
stove is very
familiar to
Amanda Milne
as she fixes
lunch in her
home.



brass buckets and dumping it in the wooden barrel in the back yard.

"We had to get up early to get water because later they'd let the cattle out of their pens to head for the streams. If you got there late, you sure had bad tasting water," Amanda said. A form of ash was used in the collector barrel to help purify the water, she added.

When Athole changed jobs and went to work in the mines in 1902, Amanda's work pace accelerated also.

"He was away most of the time and I had to milk cows, chop wood, feed pigs, cut lucerne with the scythe to feed the cows. I made the children's clothes, even coats for the girls.

"But in spite of all the years of hard work, they have been happy years. Young people today don't know how to attain real happiness. They don't realize

it comes from hard work and achieving. Young people have it too easy," Amanda stressed.

In 1898, Athole, then 21, made his first trip to Salt Lake City where he saw his first automobile and telephone. He was 33 when he saw his first airplane.

To this day, Amanda has never had an electric washing machine. All the wash has been done by hand. But she still fixes the meals, does her washing and reads without glasses. She was a Relief Society teacher for 45 years. Athole's bishop said he has always been one of the ward's most faithful tithe payers and still is. The Milnes had been regular temple goers until poor health prevented him from attending.

They are members of the Washington Second Ward, St. George Utah East Stake.

LDS Naval Chaplain to Serve in Japan

James W. Stubblefield, 29, Bountiful, Utah, has been appointed as an LDS chaplain in the U.S. Navy and will be stationed with the Third Marine Division on Okinawa, upon completion of chaplain's school.

Brother Stubblefield, who will enter the Navy with the rank of lieutenant (j.g.), has served in the U.S. Marine Corps as a commissioned officer. He has been an instructor in the Church seminars and institutes system for the past two years.

He was born in Omaha, Neb., Nov. 6, 1946, to James W. and Leitha Jean Boles Stubblefield. He received his

B.A. and M.Ed. degrees from Brigham Young University.

He married Shirley Green of Bountiful in the Salt Lake Temple Dec. 17, 1968. They have four children.

He served a mission in Argentina, and has served as an elders quorum president, branch mission leader, and as a Sunday School teacher.

Lt. J. W. Stubblefield
... former Marine officer



"I thought, why can't we do the same thing with the triple combination?" Brother Richards said. He contacted Walt Kindy, manager of data processing for NCR in Dayton, Ohio, who arranged for the filming of the other three Standard Works.

Mr. Kindy traveled to Salt Lake City Sept. 13 to present the first copy of the world's smallest triple combination to President Spencer W. Kimball. The second and third copies were given to President N. Eldon Tanner and President Marion G. Romney of the First Presidency.

The microfilm chips of both the triple combination and the Bible are now available at all Deseret Book stores and at the Seventies Missionary Bookstore in Provo, Utah.

of a hill, it is visible from all over the area, from out at sea, as you cross the bay bridges, and as you come along the freeway. Surely it is like a city that is set on a hill that cannot be hid. (See Matt. 5:14.) I think the same thing is true of us, brethren and sisters. If we remember the covenants we have made in this house and other houses of the Lord that have been dedicated and are true to those covenants, we too may become beacons on a hill, for our lives cannot easily be hid.

I am grateful to be here today. We are so grateful to have President and Sister McKay. I am sure the President has been blessed.

I bear witness, brethren and sisters, that God lives, that the gospel is true. I am grateful to live in a day and age of the world when the gospel has been restored and is upon the earth in its fulness and we have all the blessings that come to us, all the promises that come through having temples. I bear this witness and pray for our Heavenly Father's blessings to be with us, in the name of the Lord Jesus Christ. Amen.

Talk given at the Dedication of the
OAKLAND TEMPLE
November 17-19, 1964 * *

Not mine to keep, not mine to spend,
Not mine to give, not mine to lend;
'Tis the Lord's part, 'tis the Lord's part -
A tenth of all I gain.

'Tis His to have, 'tis His to use,
As He, not I, may think or choose;
'Tis the Lord's part, 'tis the Lord's part,
A tenth of all I gain.

His part shall be the first and best
Of all the ten with which I'm blessed;
'Tis the Lord's part, 'tis the Lord's part,
A tenth of all I gain.

Geo. H. Brimhall

MAN DOES NOT STAND ALONE

After the earth had been organized and beautified, the Lord created man in his own image and after his own likeness. And then the Lord God said: "It is not good that the man should be alone; I will make him an help meet for him." (Gen. 2:18.) Eve was then created and given to Adam as a companion and wife.

The poet Longfellow beautifully expressed this relationship of husband and wife in the following verse:

As unto the bow the cord is,
So Unto the man is woman;
Though she bends him, she obeys him
Though she draws him, yet she follows;
Useless each without the other!

(Hiawatha.)

The Lord's declaration, "It is not good that the man should be alone;" (Gen. 2:18.) has lofty significance. A babe born into this world is a helpless creature, dependent on its parents for care, love, and sustenance. Then as his life's cycle expands toward maturity, many other people affect the course of his life. Association with other youth and participation in their activities, schools, movies, television, radio, and other media also influence the individual.

One of the most vital forces in this teaching or training process is that of the Church. Someone has estimated that a boy fourteen years of age, raised in the Church, would have had approximately twenty-five auxiliary and priesthood teachers and leaders who provided more than a thousand hours of gospel instruction for his benefit. Added to this there probably would be another twenty-five persons currently engaged in bringing the full program of the Church to him.

Although one is born alone and dies alone and is free to live, think, feel, and act by himself, he needs help in reaching his highest possible potential. He cannot do it fully by himself.

As members of the Church, we are traveling along the same highway, each one working out his own salvation, with exaltation and eternal life in the celestial kingdom as the goal. Yet in this striving process we are not alone; we gain and give strength and encouragement to each other. It has been aptly stated: "No man is an island; no man stands alone." (John Donne)

But there are those who feel that they have no need for any one else, that they are sufficient unto themselves. Such persons claim, for instance, that it is not necessary to attend church meetings and mingle with others. They suggest that they can worship alone in the mountains, in the canyons, in the out-of-doors.

It is true that mementous events have transpired out in nature. Moses heard the voice of the Lord from the burning bush on the hillside and also received the Ten Commandments on Mt. Sinai. Joseph Smith was blessed with the actual visitation from God the Father and the Lord Jesus Christ in the Sacred Grove. The spirit of worship was

surely present on those hallowed occasions. The Savior taught that secret prayer is efficacious when he suggested: ". . .when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." (Matt. 6:6.)

Even though Moses, Joseph Smith, and the Master all worshipped as individuals and prayed secretly, yet each indicated the need for group worship. The Lord had Moses set up the magnificent Tabernacle in the wilderness; the Prophet Joseph was directed to build churches and temples and establish a group educational system; and the Savior established his church organization for the purpose of "perfecting . . . the saints, for the work of the ministry. . ." (Eph. 4:12.) We have received from God many commandments that require participation together as church members. The Lord has said:

"And that thou maest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High; . . ." (D&C 20:75.)

Also remember the instruction: "It is expedient that the church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D & C 20:75.)

Many blessings come from assembling with other members of the Church. On fast day we are inspired and uplifted as we hear fervent testimonies borne. In Sunday School and other meetings we profit by the experiences and expressions of others. Then also consider the value of the warm smile and hearty handclasp as we associate together, giving us a feeling of brotherhood and unity, a sense of belonging--belonging to one another and to the kingdom of God. The joys we feel are many, many times greater than if we attempted to work and worship alone.

It was not meant that we should stand alone. No one is an island. We need to be in fellowship with the Saints. By them our lives can be made better and richer. Recently I heard of an incident which illustrates this point. A boy was extended an invitation to visit his uncle who was a lumberjack up in the Northwest. For months the boy had looked forward with anticipation to this trip as an exciting adventure. Finally the time came for his journey to the vast timber empire of our country. His uncle met him at the depot, and as the two pursued their way to the lumber camp, the boy was impressed by the enormous size of the trees on every hand. There was a gigantic tree which he observed standing all alone on the top of a small hill. The boy, full of awe, called out excitedly, "Uncle George, look at that big tree! It will make a lot of good lumber, won't it?"

Uncle George slowly shook his head then replied, "No, son, that tree will not make a lot of good lumber. It might make a lot of lumber but not a lot of good lumber. When a tree grows off by itself, too many branches grow on it. Those branches produce knots when the

tree is cut into lumber. The best lumber comes from trees that grow together in groves. The trees also grow taller and straighter when they grow together."

This growing together places a responsibility upon each one of us. We should try fully to appreciate all our associates, help them, love them, teach them the gospel of the Lord Jesus Christ, his plan of salvation for them. We are all the children of God. We can help others; they can help us. Together we can become valuable timber in effectively building his Church in which we are blessed to hold membership.

Somewhere out there in the wards and branches and cities where you live are those who are lonely--lonely for want of the light of truth; lonely for the association of those who reflect the Spirit of the Master; lonely, though they may not realize it now, to be a part of the body of Saints that make up the kingdom of God here on the earth. Don't let them stand alone in the dark. Go to them. Let your life be a lamp to their feet. Guide them till they stand with you and your associates in the gospel of our redeemer. This is your responsibility, your obligation, your mission, your privilege. May you fulfill all of these opportunities humbly and nobly, I pray in the name of the Lord, Jesus Christ. Amen.

135th Annual General Conference
Monday morning, April 5, 1965
Salt Lake Tabernacle

What Mormonism is:

What is called Mormonism is the religion of Jesus Christ, the greatest system of philosophy that the world has ever known, the grandest poem, that Divine Genius ever created, the mightiest melody ever struck by celestial hand from the vibrant harps of eternity. It is the Drama of all the Ages, played by men before Gods and Angels, and the last act is on, the final scene about to unfold. It is the Everlasting Gospel, the saving, glorifying power of God, and by means of it He carries on His mighty and His marvelous work, bringing to pass the immortality and eternal life of man.

Orson F. Whitney

As we journey through life, requests may come to us from those who have been appointed to positions of leadership and authority to perform some labor or to accept some responsibility. We may not comprehend nor understand the reason at the time nor even later for such calls, but, with confidence in those making the request, we respond without question.

One of the beautiful incidents found in the scriptures relates to our first parents, Adam and Eve. After being driven from the Garden of Eden they began to till the soil and to have dominion over the beasts of the field and to eat their bread by the sweat of their faces. They called upon the name of the Lord and heard his voice speaking to them from the way toward the Garden of Eden, but they did not see him, as they were now shut out from his presence.

The Lord gave them commandments that they should worship him and should offer as a sacrifice unto him the firstling of their flocks. No explanation was given for making such offerings, and I suppose they wondered as to the reasons, but without hesitation they were obedient unto the directions of the Lord.

After many days an angel appeared to Adam and inquired: "Why dost thou offer sacrifices unto the Lord?" Then came Adam's sublime, beautiful, trusting response as he answered: "I know not, save the Lord commanded me." (Moses 5:6.) Thus this noble couple gave sufficient reason for their obedience to the Lord's command. What a glorious example to us, their posterity.

Compliance to counsel without knowledge of the reason therefore is often referred to as blind obedience. But obedience is not blind when it is based on faith--implicit, trusting faith.

Marvelous deeds can be accomplished through faith and obedience. While in the wilderness the prophet Nephi was instructed by the Lord to construct a vessel in which to cross the mighty waters. To his doubting brothers this appeared to be an impossible task. But Nephi knew that it could be done and began fashioning tools and accumulating materials for his important assignment. When he advised his brothers of his purpose, they murmured and scoffed, saying: "Our brother is a fool, for he thinketh that he can build a ship; yea, and he also thinketh that he can cross these great waters." (1 Ne. 17:17.)

In spite of their skepticism and ridicule, Nephi was moved by the spirit of obedience and had faith and confidence that the Lord would open the way for him to carry out the commandment he had received. Humbly, yet majestic in his trust, he proclaimed to his brothers: "If God had commanded me to do all things I could do them. If he should command me that I should say unto this water, be thou earth, it should be earth; and if I should say it, it would be done." (1 Ne. 17:50)

Another soul-stirring incident that is recorded in holy writ teaches a forceful lesson from which we may profit. As a devoted loving father, Abraham's heart must have been heavy when he was commanded

to take his beloved son, Isaac, upon a mountain and offer him as a sacrifice. Yet with unwavering faith and implicit trust in the Lord, he responded to the charge. He was dutifully obedient. Mercifully, however, he was relieved of the severe challenge the Lord had imposed upon him. But he had been tested and tried. For his faithfulness and obedience, the Lord gave Abraham this wonderful promise: ". . . in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:18.)

In those ancient days the offering of burnt sacrifices was a subject that was repeatedly taught and stressed. Evidently there were many discussions as to which was the more important practice, sacrifice or obedience. Samuel, the prophet, asked Saul, whom he was teaching, the question: "Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord?" Then without waiting for a reply, he gave this inspired answer: "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." How powerful to Adam, Abraham, Saul, and to us, also, is this lesson concerning the importance of obedience. (1 Sam. 15:22)

Now what of our own day? As we read the daily newspapers, and view television, and listen to the radio, we are acutely aware of the unrest that exists in the world today. Wars, bloodshed, riots, and acts of lawlessness are characteristic of the times. They are evidence of some men's desires for unrighteous power, a lack of consideration for the rights of others, a disregard for established laws, and a tendency to be nonconformists. The jails today are crowded with such individuals. It is necessary, as we all know, for lawmaking bodies to enact legislation that will protect the rights of the law abiding majority against the rebellious minority.

But these selfish, self-appointed non-conformists, whose inspiration is derived from an evil source rather than a source divine, have not learned to appreciate the peace and joy that comes into the soul through obeying the laws of the land and observing the commandments of the Lord.

The Savior, on the other hand, subscribed to the principle of obedience to divine law. In referring to him the Apostle Paul observed: "Though he were a Son, yet learned he obedience by the things which he suffered;

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.) Should we not follow the Lord's example?

At the present time, through inspiration from the Lord, many worthwhile programs are being given to the Church. These programs have the endorsement, approval, and blessing of the General Authorities. Do we hearken unto the chosen servants of the Lord, who prepare these valuable aids for us? Do we render obedience to the counsel that come to them through inspiration and revelation from our Father in heaven?

Well might we as individuals and as parents ask ourselves these questions:

"In these good and prosperous times, have I accumulated an adequate reserve of food, clothing, and savings to provide for me and my family in the event of illness, emergency, or unemployment? "

"Am I living in such a way that my life will be an inspiration and an example to others? And am I following the counsel of the Prophet when he declares that every member should be a missionary? "

"Am I gathering my family around me each week in a home evening and studying the gospel? "

"Have I carefully analyzed my family records and engaged in prayerful research in order to complete the history of my progenitors? "

Over the centuries the Lord has given many assurances of his desire to pour out blessings upon the people, but he has made it equally clear that blessings are predicated upon obedience and a willingness to obey his commandments. Moses in his day promised the children of Israel:

"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:

"And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God." (Deut. 28:1-2.)

And now in the latter days the Lord has again made it crystal clear that he is willing to bless the faithful. That is strongly evident in this assurance: "I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise." (D & C 82:10.)

This harmonized with the statement that the Prophet Joseph declared he had made a rule in his life and followed each day. It was simply this: "When the Lord commands, do it!" (Documentary History of the Church, Vol 2, p 170.)

Now, ~~may~~ I emphasize one more thought? In this year of 1966 renewed emphasis is placed on the importance of the home and the cultivating of the spirit of love therein. With listening ears and responsive hearts, we should hearken to the words of our beloved prophet, President McKay, who has counseled: ". . . let us never lose sight of the principle of obedience.

"Obedience is heaven's first law, and it is the law of home. There can be no true happiness in the home without obedience--obedience obtained, not through physical force, but through the divine element of love." (Treasures of Life, p 329.)

That we may be blessed with the rich rewards that come to the faithful through observing the beautiful principle of obedience to all that the Lord commands us is my humble prayer, in the name of the Lord Jesus Christ. Amen.

136th Annual General Conference
Saturday Afternoon, April 9, 1966
Salt Lake Tabernacle

LOYALTY AMONG ALL NATIONS

Most persons in the world today are striving for recognition. They want to be respected and have the world look up to them. They would like to feel that they are wanted and needed. They wish to be loved. As strong as this desire is, President McKay has emphasized that there is a virtue that exceeds being loved, when he taught: "To be trusted is a greater compliment than to be loved."

A person in whom trust can be placed is one who must be loyal, steadfast, and dependable. Before he can be loyal to others, he must be loyal to himself.

Our Heavenly Father has granted man the privilege of making decisions, the right to choose between good and evil; the glorious principle of free agency. A person living a wholesome, clean life may have the Spirit of the Lord in making his choices and decisions. He must remain firm, steadfast, and unwavering in the decisions he has made and considers to be right, if he would have peace within himself and be loyal to himself. The wise man Shakespeare expressed the thought in these words:

"To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

(Hamlet, Act I, sc. 3.)

Many centuries ago the Lord taught the children of Israel through Moses that if they wished to have their days prolonged upon the earth, they would honor their father and their mother. That was wise counsel, and still applies to us today. In honoring our parents, it is contemplated that we will be obedient and loyal to them.

As the Lord made known to the Church through revelation in the year 1831, he charged the brethren to be loyal to their wives. These are his words: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." D&C 42:22.) Yet there are some who have not followed the counsel of the Lord and who have allowed their affections and loyalties to stray into forbidden paths. Separation, divorce, and heartache have been the result of such disobedience.

Through obedience, we have been privileged to come to this earth and to enjoy the many wonderful opportunities and blessings that come to us here in mortal life. People are born and live in many different lands and countries. The Lord has decreed that we shall be loyal to the country in which we dwell and will abide by the laws of the land, as long as those laws are founded upon just principle. Loyalty to country is an admirable quality.

Upon man has been placed the responsibility of preparing himself, so that he can earn a livelihood for his wife and his family. He may establish his own business and provide work for himself, or he may seek and secure employment from others. As he works he comes to realize the satisfaction and happiness that comes from useful and productive labor. Loyalty to his employer is fundamental to his conscience and peace of mind. One has aptly pointed out: "Loyalty con-

sists in giving faithful allegiance and untiring service to the concern that furnishes you with bread and butter. It consists in working during business hours and after business hours and before business hours for the best interest of your concern. It consists in doing everything with - in your power to figure out some new idea and some new method that will advance the interest of your employer." (Knox 117.)

A feeling of loyalty may not be apparent immediately. It may take time to develop and strive for, through experiences, the necessary courage to display the kind of loyalty we would hope for.

When the Savior told Peter, one of his beloved associates and companions, that before the night was ended and the cock would crow, he would deny Christ three times, Peter was astonished, and inwardly might have been indignant, as he cried out: "Though I should die with thee, yet will I not deny thee." (Matt. 16:35.) Nevertheless, three times during the long night, as different individuals confronted Peter with the accusation that he was an associate of Jesus, he loudly and emphatically denied any acquaintance with Christ. Just as he uttered his final denial, the cock crowed. Peter then remorsefully recalled the words of Jesus "And he went out, and wept bitterly." (Matt. 26:75.)

From this experience, sad to Peter, he gained courage and throughout the remainder of his life, in spite of persecution and even torture, he was loyal to the memory of the Savior and his teachings.

Judas Iscariot learned through torment and remorse the bitter lessons that can come from disloyalty, when he betrayed the Master for 30 pieces of silver. Disloyalty to righteousness results in unhappiness.

If loyalty is mis-applied, or even if it is given to an evil cause or person, the result will be evil. Satan and his rebellious hosts are zealous and loyal, but to an evil cause. Ungodlike and unchristianlike communistic forces are active in the world today, attempting to impose their will on others, which is an unrighteous cause. To follow them can bring only sorrow and disaster.

There is also a danger in being over loyal to an individual, rather than to the cause such a one represents. Lyman Wight was a devoted friend and associate of the Prophet Joseph Smith, and when the Prophet was unjustly placed in the dungeon at Liberty Jail, Wight in company with other close friends accompanied Joseph. Following the Prophet's martyrdom, Wight declared: "The only man who can handle me is dead." He became rebellious and unmanageable and refused to follow the leadership of Brigham Young and the Twelve. Finally he led a group of his followers to Texas, where he sank into obscurity and oblivion, while the faithful followers of the Prophet Joseph, who believed in him, not only as a man and a Prophet, and in the gospel principles he taught, followed his successors, Brigham Young and the Twelve, westward, where Brigham Young and the brethren rose to fame and founded a great commonwealth.

When Joseph was thrust in prison at Carthage, at his side was his ever loyal and faithful elder brother, Hyrum. Joseph knew and had predicted that his life would not be spared. He had attempted to

dissuade Hyrum from accompanying him. But Hyrum, with a strong conviction in his heart that his brother was the Prophet, called by the Lord, loyally insisted on sharing the trials and dangers, even though it would mean the giving of his own life. His love for and allegiance to his younger brother is a heartwarming example of true loyalty. In a tribute paid to them by their associates, it was said: "In life they were not divided and in death they were not separated." (D&C 135:3.)

Loyalty is a principle of action. One must be loyal to something, a cause, a person, a principle; one must give one's best for that to which one is loyal. But, if one is satisfied to do one's duty only, one is but half loyal. When one, however, is willing to go beyond the call of duty, to go the "second mile," to do more than that for which duty calls, then one is truly loyal.

As Latter-day Saints we have in the gospel the greatest cause in all the world to which to be loyal. We also have true prophets of God to lead and guide us, and a country that guarantees us the right to be loyal to all of them. Shall we not be true to our sacred trust?

May the Lord bless us as individuals with powers of discernment, that we may make proper decisions, righteous decisions; then, with a display of will power and courage, be loyal to those convictions.

May we be loyal to the country in which we live, to the Church in which we enjoy membership, its teachings and its leaders. May we love and be loyal to our parents, our husbands, wives, and families. May we be loyal and true to ourselves and the trusts that are placed in us, so that when the question is raised: "Who's on the Lord's side?" we can step forward with confidence, knowing that we have kept the faith, have justified the confidence and trust placed in us, to the end that we will realize the truth and significance of great teaching that "to be trusted is a greater compliment than to be loved." for which I pray in the name of the Lord Jesus Christ. Amen.

137th Annual General Conference
Thursday afternoon, April 6, 1967
Salt Lake Tabernacle

"Behold, to obey is better than sacrifice, and to hearken than the fat of rams."

I Samuel 15:22

As the Savior went up into a mountain, a great multitude followed him, absorbing with eagerness his profound and divine teachings. Among his instructions was this interesting challenge: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48) That same counsel to strive to become perfect applies to the followers of the Lord today, as well as it did to those in the meridian of time.

For mortal man, with all his limitations and weaknesses, to achieve perfection might seem impossible, but the Savior's admonition, given on several different occasions, would indicate that such a worthy goal is attainable.

We recognize that the Savior achieved perfection. However, it was a gradual and continuing process, extending from childhood to maturity. John, the beloved apostle, attests to this natural development in these words: "And I, John, saw that he received not of the fulness at first, but received grace for grace...until he received a fulness."

(D&C 93:12-13.)

When he was but 12 years of age, Jesus realized that he was the son of a divine father. When Joseph and Mary, his mother, found him conversing with the wise men in the temple and mildly chided him because of their concern, he replied: ". . . wist ye not that I must be about my Father's business?" (Luke 2:49.) Yet the full comprehension of the purpose of his earthly mission developed within him only as he progressed step by step in unfolding experience and wisdom.

Perfection came to Jesus through many experiences, which involved trials and sorrows. Although begotten of an immortal father, he was born of a mortal mother, through whom he inherited the capacity to be tempted, to suffer, and to die. The apostle Paul testified: "Though he were a Son, yet learned he obedience by the things which he suffered:

"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8-9.)

With the Lord Jesus as an example, we should desire and attempt to pattern our lives after his and follow his teachings in our quest for perfection.

What were his characteristics? Though they are many, time will permit mentioning but a few:

First, he was kind and forgiving. When a woman accused of a sinful act was brought before him, he faced her accusers with the challenge. . . "He that is without sin among you, let him first cast a stone on her." (John 8:7.) As he bent down to write upon the ground, her conscience-stricken accusers slunk away. When he raised his head, he noted that only the woman remained. Of her he asked: "Women, where are those thine accusers? hath no man condemned thee?

She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee; go, and sin no more. . . ." (John 8:10-11.)

"The woman was repentant; she remained humbly awaiting the Master's decision, even after her accusers had gone. Jesus did not expressly condone; He declined to condemn; but He sent the sinner away with a solemn admonition and encouragement to live a better life." (James E. Talmage, Jesus The Christ. p 406.)

When the Savior hung on the cross, he again taught a powerful lesson in forgiveness. As his body was wracked with the excruciating pain of crucifixion--one of the most inhuman, lingering, and torturous forms of execution--he evidenced no malice toward his tormentors, but mercifully prayed: "Father, forgive them; for they know not what they do. . . ." (Luke 23:34.)

Among the impressive qualities of our Lord was his concern for the comfort and well-being of others. Upon one occasion the people were so intent on hearing his inspiring words and witnessing the miraculous healing he performed that they remained in the wilderness, oblivious to the passing hours. Evening was drawing nigh. Jesus realized that the people were hungry, and turning to Phillip, one of the Twelve, he asked: " . . . Whence shall we buy bread, that these may eat? " (John 6:5.)

Andrew, who was standing nearby, remarked that there was a lad present who possessed five barley loaves and two small fish. Jesus suggested that the people seat themselves in groups of fifties and hundreds. It was determined that about 5,000 men were there, in addition to women and children. The Master took the loaves and fishes, looked toward heaven, pronounced a blessing upon the food, and divided the provisions among the apostles, who distributed them to the people. When all had feasted to their entire satisfaction, there remained 12 baskets filled with the surplus.

The Savior was modest. When performing miraculous healings, he often requested that the person made whole should tell no one.

Again, the Savior was loyal- loyal to his trust and to his mission, even though it involved intense anguish of both body and spirit. The path that he was asked to tread was neither smooth nor easy; it was filled with temptations and afflictions. Realizing that his betrayal was near, he went to Gethsemane, an olive orchard on the slope of Mt. Olivet, accompnied by the remaining 11 of his apostles. Eight of them stopped near the garden entrance; and at the Savior's request, Peter, James and John continued on with him. He suggested that they wait in a designated place, and then he went on a little farther by himself. He soon found, to his amazment, that his soul had become heavy and sorrowful. As he fell on his face and prayed, his human qualities became manifest. He pleaded: "O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as thou wilt." *

Again and again he implored the Father with the same 'yearning entreaty. Then an angel appeared to strengthen him. But not even the presence of this heavenly being could dispel the torment of his soul. The historian Luke commenting on his suffering, says: "And being in an agony he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground." (Luke 22:44.)

Concerning this acute distress, a former member of the Twelve in these days has observed:

"Christ's agony in the garden is unfathomable by the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a state of glory even beyond what He had before possessed; and, moreover, it was within his power to lay down His life voluntarily. He struggled and groaned under a burden such as no other being who has lived on earth might even conceive as possible. It was not physical pain, nor mental anguish alone, that caused Him to suffer such torture as to produce an extrusion of blood from every pore; but a spiritual agony of soul such as only God was capable of experiencing. No other man, however great his powers of physical or mental endurance, could have suffered so; for his human organism would have succumbed, and syncope would have produced unconsciousness and welcome oblivion. In that hour of anguish Christ met and overcame all the horrors that Satan, 'the prince of this world' could inflict. The frightful struggle incident to the temptations immediately following the Lord's baptism was surpassed and overshadowed by this supreme contest with the powers of evil.

"In some manner, actual and terribly real though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world." (Jesus The Christ, p 613.)

Perhaps the sweetest attribute in the life of Christ was love. Throughout his life he constantly displayed strong affection and respect for his mother. This tender concern was demonstrated as he hung on the cross and gazed down upon her as she stood weeping beside John, his beloved associate. First he spoke to Mary, saying: "Woman, behold thy son!" and then to John he said: "Behold thy Mother!.." (John 19:26-27.) The disciple tenderly led the griefstricken mother away from her dying son, and took her into his own home to care for and protect her.

Shortly after this, Jesus exclaimed in a loud voice of holy triumph: "It is finished..." (John 19:30.), and then, addressing his Father, he said: "Father, into thy hands I commend my spirit..." (Luke 23:46.) Bowing his head, he voluntarily gave up his life.

Having been begotten of an immortal sire, Jesus possessed as a heritage the power to withstand death indefinitely. He literally and really gave up his life. It was not taken from him.

We regard the Lord as our everlasting pattern and example. May we then progressively develop within us those traits exemplified by him; kindness, unselfishness, forgiveness, modesty, loyalty, obedience, and love--the forgetting of ourselves to think of others--to the end that we, too, may from our experiences and sufferings become perfect and be privileged to dwell with him in the presence of our Father in Heaven.

Recent personal events have brought to me a greater appreciation for the life and the atoning sacrifice of the Savior.

I am so grateful for the knowledge and assurance that family ties do extend beyond this mortal existence and reach into eternities.

GIFTS AND TALENTS

As a text for today, I have chosen the words of the Lord given to the Prophet Joseph Smith, and recorded in Section 46 of the Doctrine and Covenants, which are as follows:

"For all have not every gift given unto them; for there are many gifts, and to every man is given a gift by the Spirit of God. To some is given one, and to some is given another, that all may be profited thereby." (D & C 46: 11-12.)

You have come, or should have come, to this University to gain knowledge--to prepare yourselves to become useful and something of worthwhile importance in the world. As one educator has suggested, there are two sound reasons for attending college and gaining wisdom:

"First, to prepare in the best possible way for living from 9 to 5 each day--8 hours--as you develop yourself to be vocationally competent.

"Second, to prepare in the best possible way for living through the even longer period, each day, from 5 to 9--16 hours. That is, preparing yourself to live as an effective citizen, an effective family man or woman, an effective member of society. It is important for a man to be a good man in general before he becomes a good man in particular." (Charles O'Connell, Director of Admissions, University of Chicago.)

Now, being good is an excellent virtue, but it is not good enough! One has remarked rather pointedly: "Don't be only good--be good for something!"

In attending the BYU, you are following the counsel given by the First Presidency to the youth of the Church, urging them to continue their education beyond high school. You have selected, or will select, a profession, a trade, or a field of endeavor to prepare yourselves to earn a livelihood. Give heed to the advice and counsel of the First Presidency in making that choice. This is from a letter sent to all bishops and stake presidents. From the First Presidency, and I quote:

"The Church has long encouraged its members, and especially the youth, either to obtain a college education or to become well trained in some vocation in a trade school. In our fast growing industrial society, this becomes almost a necessity, for unless our young people are well educated, or well trained, they will not be able to obtain proper jobs or positions in the future. The jobs that require no education or training are decreasing from year to year and soon will be practically non-existent.

"We, therefore, strongly suggest that you urge all young people under your supervision to engage in formal study of some kind beyond high school." (Now note this emphasis.) "Of equal importance is the selection of an educational program that take into account each individual's interests, talents, and goals." (The First Presidency, letter to all presidents of missions, stakes, branches and bishops of wards, April 1, 1966.)

Each of you has discovered that you have been blessed with certain gifts and certain talents. Some things you can do and like to do better than others. Possibly you have gifts and talents that you have not yet become aware of, nor discovered. Aptitude tests and wise counseling by trained and capable, sympathetic instructors in this institution could help in bringing these talents to light.

Our talents differ. To some is given one, and to some another. You cannot all be Virgil Carters on the football field, nor Kari Liimos on the basketball floor; but you might excel in activities other than athletics. Some of you will become dedicated educators and challenge young people in their pursuit of knowledge; others, competent attorneys, who will assist those who are in trouble and help to keep others out of trouble. Some of you who are blessed with musical ability will share those talents with your associates, making this a more peaceful and beautiful world in which to live. Some of you will enter the business world with possibilities of becoming outstanding executives and administrators.

There also are other fields where youth is needed. Many of you will enter the medical world and become doctors and specialists who will relieve pain and suffering; others will choose diplomatic fields and become statesmen; other, well-informed and dedicated farmers and ranchers--students of the soil; and still others, outstanding scientists.

Even if you feel your talent is of small moment, one writer has given these words of encouragement:

"I am only one, but still I am one. I cannot do everything, but still I can do something. And what I can do, I ought to do. And what I ought to do, by God's grace, I will do." (Edward Everett Hale.)

While much progress has been made in the world's advancement, there remains much to be done. One of the challenges of life is that:

"God left the world unfinished. If He had completed it, you wouldn't have liked it. He left the electricity in the clouds; He left the paper in the pulp; He left the forests unfelled; He left the rivers unbridged and the cities unbuilt. He left the mines unshafted and the laboratories unopened. He left the drama unplayed and the poetry undreamed--Why? So that men and women could live in a world which would interest them and offer them a challenge!" (Dr. Allen Stockdale, in addressing the National Association of Manufacturers.)

Life is a challenge.

Now, where the desire is strong, seemingly weak talents may be strengthened and developed. Demosthenes, a man of determination and fervent desire, who lived in Greece several centuries ago, was tongue-tied and suffered a severe impediment in his speech. But he yearned to become a public speaker, an orator. Following the advice of his instructor, he filled his mouth with small pebbles, and in spite of this handicap, he walked for hours, day after day, along the seashore, reading and reciting aloud. Through strict discipline and long and arduous practice, he became articulate and comfortable in his speaking and finally was regarded as the most powerful orator of his time.

President Calvin Coolidge declared: "Nothing in the world can take the place of persistence! Talent will not--nothing is more common than unsuccessful men with talent. Education will not--the world is filled with educated derelicts. Genius will not--unrewarded genius is almost a proverb. Persistence and determination alone are Omnipotent!"

Many of us, members of an older generation, were deeply impressed as President Heber J. Grant would relate accounts for his struggle to overcome handicaps and achieve goals he had set for himself. As a boy, Brother Grant became aware of his limitations and had discovered that he was not blessed with the natural talents to become an athlete. He also found that he could not sing well--in fact, he could not even carry a tune on key--nor could he write legibly and well.

With an intense, burning desire to achieve, and through long and consistent hours of practice, he became a member of a baseball team that won the state championship. And again through dogged determination, he learned to sing many of the Latter-day Saint hymns, and to demonstrate his ability would sing before congregations. Some of us who are here today have heard him sing on more than one occasion in College Hall on the lower campus when he would come to the "Y" to speak. He also became an expert in penmanship, and supplemented his income by writing Christmas cards.

President Grant summarized his achievements with these encouraging words from Ralph Waldo Emerson:

"That which we persist in doing becomes easier for us to do. Not that the nature of the thing itself has changed, but that our power to do has increased."

Paul the Apostle encouraged his youthful missionary companion, Timothy, in this manner:

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. For God hath not given us the spirit of fear: but of power, and of love, and of a sound mind." (2 Timothy 1: 6-7.)

Now, will you note that power and love and a sound mind are "gifts" from God. Fear is not.

Undoubtedly each of us has gifts and talents that are latent or dormant, and they need awakening.

Man is a divine being, traveling from everlasting to everlasting. He passes through many phases in his quest for exaltation, gaining important knowledge in each of these through his experience. He is coeternal and coexistent with God, and existed as an intelligence before becoming a spiritual offspring of heavenly parents. Inspired prophets have assured us of our participation in the great council in heaven, where the spirit being assembled and were advised of the earth that was to be organized. Upon learning of the opportunities that would be theirs, all the sons of God shouted for joy and the morning stars sang together. (See Job 38:7.)

The Prophet Joseph taught:

"At the first organization in heaven, we were all present, and saw the Savior chosen and appointed, and the plan of salvation made, and we sactioned it." (A Compendium of Doctrine of the Gospel p 271.)

Many of these spirits were potential leaders. Abraham was given the assurance that he was chosen by the Lord. These are his words:

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones;

"And God saw these souls that they were good, and he stood in the midst of them, and he said: "These I will make my rulers; for he stood among those that were spirits, and he saw that they were good; and he said unto me: "Abraham, thou art one of them; thou wast chosen before thou wast born." (Abraham 3: 22-23.)

Might some of you young people also have been chosen and selected to be potential leaders?

The poet Wordsworth, in contemplating our entrance into this life, with a flash of inspiration, expressed the belief accepted by Latter-day Saints that we lived before mortal birth. These are his beautiful words:

"Our birth is but a sleep and a forgetting
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home."

(From "Intimations of Immortality"

By William Wordsworth.)

Eliza R. Snow, a gifted and spiritual early convert to the Church, penned the words now contained in a favorite Latter-day Saint hymn:

"Yet oftimes a secret something
Whispered "You're a stranger here";
And I felt that I had wandered
From a more exalted sphere."

(Eliza R. Snow, "O My Father.")

As a result of our obedience in that previous spiritual life, we are privileged to be born of mortal parents into this earth life. The Lord has said that we shall be tested and tried to prove if we will do all things that he shall command.

We are striving for perfection. The Lord has given us the admonition: "Be ye therefore perfect, even as your Father which is in heaven is perfect." The Savior eventually achieved perfection, but it did not come suddenly; it came by degrees. One ecclesiastical historian points out:

"And the child grew and waxed strong in spirit, filled with wisdom and the grace of God was upon him." (Luke 2:40.)

"And Jesus increased in wisdom and stature, and in favor with God and man." (Luke 1:52.)

Paul made this appraisal of Jesus:

"Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him." (Hebrews 5: 8-9.)

The same principle is true with each of us: perfection will be realized as we toil, as we suffer, and as we progress.

Each of us is different from others. We possess a personality and individuality all our own. To us is given by the Lord talents and gifts that help us in building and developing that personality. As we strive to magnify our gifts and talents and become what the Lord would have us become, we should keep in mind and ask ourselves the question: "What is the greatest gift promised by the Lord?"

He has said: "And, if you keep my commandments and endure to the end you shall have eternal life, which gift is the greatest of all the gifts of God." (D & C 14:7.)

That should be the goal of every righteous person--to some bright day enter the presence of our Heavenly Father, there to dwell and progress eternally. That is life eternal.

It is possible for gifts to be bestowed, but not received. The Lord asks the question: "For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift? Behold, he rejoices not in that which is given unto him, neither rejoices in him who is the giver of the gift." (D & C 88:33.)

Oliver Cowdery, a youthful school teacher, upon hearing of Joseph Smith and his work of translating the golden plates, became extremely desirous of personally meeting the young prophet. He traveled to Harmony, Pennsylvania, and was deeply impressed with Joseph and the work in which he was engaged. Joseph was in desperate need of a scribe, and when Oliver offered to serve, his offer was readily and gratefully accepted.

Oliver evidently was an ambitious youth, and in the days that followed, as Joseph would translate and dictate, Oliver would write and record. He became envious and desired that he, too, might have the power of translation bestowed upon him. In answer to Joseph's inquiry, a revelation came from the Lord promising Oliver many gifts, among them the gift of translating other ancient records which has been hidden up.

It seems that Oliver, although he had been promised the gift to translate, neglected to seek diligently to obtain it, or that he neglected to cultivate it. He fearfully made a feeble attempt to translate, but without prayerful thought and study and asking if his translations were correct. As a result of his fear, his half heartedness, lukewarmness, and wavering, the Lord took away the privilege of translating at that time, counseling him that his work was to continue to write and to serve

as Joseph's Scribe.

In these words the Lord gently rebuked Oliver and at the same time gave him a key to the spirit of revelation:

"And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you.

"Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner.

"Behold, you have not understood; you have supposed that I would give it unto you when you took no thought save it was to ask me.

"But, behold, I say unto you, that you must study it out in your mind; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right.

"But if it be not right you shall have no such feelings, but you shall have a stupor of thought that shall cause you to forget the thing which is wrong; therefore, you cannot write that which is sacred save it be given you from me.

"Now, if you had known this you could have translated; nevertheless, it is not expedient that you should translate now.

"Behold, it was expedient when you commenced, but you feared, and the time is past, and it is not expedient now." (D & C 9:5-11.)

I wonder how often fear, jealousy, and envy deprive us of gaining blessings and opportunities? And again, how often do our procrastinations and falterings prevent us from exercising certain latent gifts and talents with which the Lord may have blessed us? These are thoughts upon which to meditate and ponder.

When we receive a gift or talent from the Lord, we have an obligation and responsibility to use that gift or talent constructively.

In his teachings the Savior employed the use of parables to portray powerful lessons. In the matter of talents he told this story:

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

"And unto one he gave five talents, to another two, and to another one; to every man according to his several abilities; and straightway took his journey.

"Then he that had received the five talents went and traded with the same, and made them other five talents.

"And likewise he that had received two, he also gained another two.

"But he that had received one went and digged in the earth, and hid his lord's money.

"After a long time the lord of those servants cometh, and reckoneth with them.

"And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

"His lord said unto him, well done, thou good and faithful servant: thou has been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.

"He also that had received two talents came and said, Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them.

"His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

"Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed.

"And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine.

"His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

"Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.

"Take therefore the talent from him, and give it unto him which hath ten talents.

"For unto every one that hath shall be given, and he shall have an abundance: but from him that hath not shall be taken away even that which he hath.

"And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." (Mathew 25: 14-30.)

There are others who have been blessed with talents who have failed to use them in a righteous way. Lucifer, Son of the Morning, an able but proud, selfish, and arrogant personage, had many fine qualities and talents, but he became selfish and self-centered, and instead of using them for righteous purposes, attracted a third of the host of heaven and led them in rebellion against Jehovah. For their willfulness and disobedience they are denied mortal bodies and many other blessings which have come to the faithful. And Lucifer, known as Satan or the devil, continues on his selfish way, destroying all who will permit themselves to come under his evil influence.

Those of us who are here have kept that first estate and have progressed to mortal life. Now, while we are here, even though this earth life is comparatively brief, what can we do to increase our progress? Our responsibilities and potential are unlimited.

My mission president, B. H. Roberts, a man whom I loved and respected, declared:

"Is it strange and blasphemous doctrine, then, to hold that men at the last shall rise to the dignity that the Father has attained: Is it "heathenish" to believe that the offspring shall ultimately be what the parent is? . . . I wonder why men at all conscious of the marvelous powers within themselves should question this part of our faith. Think for a moment what progress a man makes within the narrow limits of

this life. Regard him as he lies in the lap of his mother, a mere piece of organized, red pulp--a newborn babe! There are eyes, indeed, that may see, but cannot distinguish objects; ears that may hear, but cannot distinguish sounds; hands as perfectly fashioned as yours or mine, but helpless, withal; feet and limbs, but they are unable to bear the weight of his body, much less walk. There lies a man in embryo, but helpless.

"And yet, within the span of three score years and ten, by the marvelous working of that wonderous power within that little mass of pulp, what a change may be wrought! From that helpless baby may arise one like Demosthenes, or Cicero, or Pitt, or Burke, or Fox, or Webster, who shall compel listening senates to hear him, and by his master mind dominate their intelligence and their will, and compel them to think in channels that he shall mark out for them. Or, from such a baby may come a Nebuchadnezzar, or an Alexander, or a Napoleon, who shall found empires or give direction to the course of history. From such a beginning may come a Lycurgus, a Solon, a Moses, or a Justinian, who shall give constitutions and laws to kingdoms, empires and republics, blessing happy million unborn in their day and direct the course of nations along the paths of orderly peace and virtuous liberty.

"From that helpless babe may come a Michelangelo, who from some crude mass of stone from the mountainside shall work out a heaven-born vision that shall hold the attention of men for generations, and make them wonder at the God-like powers of man that has created an all but living and breathing statue. Or from a Mozart, a Beethoven, or a Handel may come the richer harmonies that lift the soul out of its present narrow prison house and give it a fellowship for a season with the Gods. Out of that pulp-babe may arise a master mind who shall seize the helm of the ship of state, and give to a nation course and direction through troublesome times, and anchor it at last in a haven of peace, prosperity and liberty; crown it with honor, too, and give it a proud standing among the nations of the earth; while he, the savior of his country, is followed by the benedictions of his countrymen.

"And all this may be done by a man in this life! Nay, it has been done, between the cradle and the grave--within the span of one short life." (Mormon Doctrine of Deity, pages 33-34.)

Life offers many challenges. How will we accept these challenges? Here is a suggestion:

"Trust in thine own untried capacity, as thou wouldst trust in God, Himself. Thy soul is but an emanation from the whole. Thou dost not dream what forces lie in thee, vast and unfathomed as the grandest sea. Thy silent mind o'er diamond caves may roll. Go ---- send it---but let pilot will control those passions which thy favoring winds can be. No man shall place a limit on thy strength----such triumphs as no mortal ever gained may yet be thine---if thou wilt but believe in thy Creator and thyself. At length some feet will tread all heights now unattained. Why not thine own? Press on---achieve----- achieve!" (Author unknown.)

We are sons and daughters of a Heavenly Father and Heavenly Mother. They love us, as we should love them.

God has granted to each of us gifts, talents, and abilities, with the hope and expectation that we will increase and use them---not for selfish purposes, but for the benefit of others. Let us never forget that these gifts are given " . . . that all may be profited thereby."

I suggest that service in the Church offers unlimited opportunities for the unselfish use of our God-given gifts and talents.

May the Lord bless and guide us, so that some bright time we may hear these joyful words: "Well done, thou good and faithful servant," for which I humbly pray in the name of the Lord, Jesus Christ. Amen.

An Address given to the Brigham
Young University Student Body by
Elder Henry D. Taylor
Assistant to the Council of Twelve
On March 26, 1968

" Man is that he might have joy":

There is a vast difference between pleasure and joy. Joy is everlasting, while pleasure is momentary. Joy comes through seeing good and evil engaged in awful conflict, and seeing good triumph over evil. It comes to us when we are doing our duty, and following the paths in which we should walk.

Henry D. Taylor

"Before God and man I dare not deny what I have said, and what my testimony contains as written and printed on the front page of the Book of Mormon. May it please your honor and gentlemen of the jury, this I say, I saw the angel and heard his voice--how can I deny it?

"It happened in the daytime when the sun was shining brightly in the firmament; not at night when I was asleep. The glorious messenger from heaven, dressed in white, standing above the ground, in a glory I have never seen anything to compare with---the sun insignificant in comparison--told us if we denied that testimony there is no forgiveness in this life or in the world to come.

"Now how can I deny it-- I dare not; I will not."

(Testimony of Oliver Cowdery while practicing law.)

" MEN ARE THAT THEY MIGHT HAVE JOY "

As the psalmist contemplated with awe the beauties of the Lord's creation, with man as the crowning achievement, he exclaimed in wonderment: "When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained;

"What is man, that thou art mindful of him? and the son of man, that thou visitest him?

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet . . .

"O Lord our Lord, how excellent is thy name in all the earth!"

(Psalms 8:3-6, 9.)

Many have described man in glowing terms. This is Shakespeare's analysis: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god! the beauty of the world! the paragon of animals! . . ." (Hamlet, Act 2.)

Well might we ask the same question, "What is man?" and well might the answer be: Man is the spiritual offspring of heavenly parents, privileged through righteous living to come to this world, to be born of earthly parents, and to be blessed with a mortal body.

The possession of this wonderful body is a sacred trust. President Joseph Fielding Smith has declared: "The importance of these mortal tabernacles is apparent from the knowledge we have of eternal life. Spirits cannot be made perfect without the body of flesh and bones. This body and its spirit are brought to immortality and blessings of salvation through the resurrection. After the resurrection there can be no separation again, body and spirit become inseparably connected that man may receive a fullness of joy. In no other way, other than birth into this life and the resurrection, can spirits become like our eternal Father. " (Era Vol. 34 (September 1931) p. 643.)

When Adam was placed here upon the earth, our Heavenly Father indicated that by himself, Adam never could people the earth or subdue it. "It is not good, "the Lord said, "that the man should be alone; I will make him an help meet for him" (Gen. 2:18.) So Eve was created and given to Adam in the bonds of eternal marriage, to continue with him, and to be his loving wife and companion.

This noble couple were given the commandments to perpetuate themselves: "And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over everything that moveth upon the earth. " (Gen. 1:28.) These objectives could not be achieved without effort and so the Father admonished Adam: "In the sweat of thy face shalt thou eat bread..." (Gen. 3:19.) He was to labor and struggle for a living. Then, so that the man and wife would be united in their journey through life, the Lord added:

"Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. "(Gen. 2:24.) That is, one in unity, purpose, and harmony, to bring to life in mortality the spiritual offspring of Deity, to furnish mortal bodies for others, and to "replenish" or "fill" the earth. No life's purpose such as this could ever be devised by finite mind. It is truly divine.

What a glorious thing it would be if each child born into this world could have the assurance of these things:

1. To be born into a home where parents enjoy a respected and honorable name. In other words, "to be born of goodly parents."

2. To be born into homes where they are wanted: a place in which they are loved; a place where proper examples are manifest. One father said: "I am not trying to be a model father. All I am trying to do is to live so that when some one says to my son, "You remind me of your father, " he can stick out his chest and not his tongue."

3. A place where the children are encouraged to prepare themselves for life, both here and hereafter, to live up to their full potential; a home where they are instructed to stand on their own feet, to be independent and self supporting; a home where they are taught to prepare to establish homes of their own through proper training and securing an adequate education.

To "subdue the earth", a person must look mainly to himself and not to others, except as others might offer good counsel or set a good example. Most persons are striving to find what they consider security. It has been pointed out:

"People who look to government for 'security' are seeking that which has never been granted to human kind. Man was promised his living by the sweat of his brow, and where he wastes his substance he will want in spite of all human devices to render it otherwise. Nowhere in her system does nature offer security to anyone or anything. Nature's way is the law of change and succession, or replacement and fulfillment; but never the unalterable, the fixed or the guaranteed. It is defeatism in the individual to seek security in living, a misunderstanding of the function of life itself. It was not so that the pioneer of this land lived, when there were few governments to do things for them. They met the wilderness on its own terms and pushed it back. Men and women worked together to found their homes, raise their children, and wrest a competence from what the land had to offer them. They helped one another. They had time for worship and they knew that over man there was God. Our age is a pioneering one, and to each are offered widening chances of development. It is a neglect of self-improvement to seek security without having earned it, to attempt to reap without having sown. No government can produce what people don't in themselves create."(Security-A Mirage! Life Line, Oct. 1964)

A prominent American, in contemplating the subject, gave this advice to young people: "Don't dream about security; make it for yourself, out of yourself." He then concluded his thoughts on selfreliance with these words: "Dare to believe in yourself....and act accordingly.

If you do, both your present and your future are secure."

While man is struggling to achieve security and independence, he should also realize the happiness and joy can be his. The Prophet Lehi, speaking under the inspiration of the Lord, taught his sons that "men are, that they might have joy." (2 Ne. 2:25.) This joy could come from performing unselfish acts for others, a life filled with love for fellowmen, the rewards that come from honest toil, from a home where love and kindness abide, the peace and tranquility that comes from observing the commandments of the Lord.

There are many today who are seeking for thrills and so-called pleasure. These things are but momentary and fleeting. Happiness and joy come from more enduring and lasting acts. The Prophet Joseph Smith taught that "happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God." (Joseph Fielding Smith, Teachings of the Prophet Joseph Smith, pp 255-256.)

Even though this life is real and earnest, it is possible to receive many rewards and satisfactions. I have noted serene joy in the face of a mother as she gazed with tenderness at her newly born child. I have viewed the pride, happiness, and joy in the expressions of parents as they watched and listened to the report of their son or daughter who had just returned from completing an honorable and successful mission, or other righteous achievements.

It is a humbling and warming experience to be present in the temple with the parents, friends, and families as a young couple is married and sealed for time and for all eternity. Certainly there is joy and happiness there.

I am confident that each of us has personally experienced the warm glow of happiness that comes from performing an unselfish act or rendering a service for someone else.

The Prophet Joseph Smith has said: "If a man gets a fullness of the Priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the House of the Lord..." (Ibid., page 308.)

While joy and happiness are possible in life here upon the earth, greater rewards and blessings have been promised and will come following the time of the resurrection, after we have left this frail existence. At that time those who have been faithful will not only be reunited with their families and loved ones of mortality but they will also be privileged to dwell in the glorious celestial world where God the Father and Jesus Christ the Son, dwell.

Surely, this will be joy supreme. And it is possible to every one of us if we keep the faith and endure in righteousness to the end.

For this I humbly pray, in the name of the Lord, Jesus Christ.

138th Annual General Conference
Friday Afternoon, April 5, 1968
Salt Lake Tabernacle

THOU SHALT LOVE THE LORD

From its beginning, the Church has constantly stressed the importance of the home. Homes can be heaven here on earth. Where love is present in a home, it can and will be a happy home. When the Savior was here filling his earthly mission, he gave strong emphasis to the principle of love. At one time a learned man, a lawyer, approached him and asked: "Master, which is the great commandment in the law?"

"Jesus said to him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

"This is the first and great commandment.

"And the second is like unto it, Thou shalt love thy neighbor as thyself."

Then, to give added strength to his words, he added: "On these two commandments hang all the law and the prophets." (Matt. 22:36-40)

On another occasion the Lord taught that in addition to loving God our Father in heaven and our neighbor, we should also love even our enemies. With our human frailties and prejudices, that becomes a real challenge. Here is the counsel of the Lord: "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

An American statesman once made this remark: "Destroy your enemies by making friends of them."

Then another has said: "You should be kind to your enemies, because you are the one who made them."

The Lord has given strong counsel to husbands concerning their wives. Here is his command: "Thou shalt love thy wife with all thy heart, and shalt cleave unto her and none else." (D & C 42:22.)

Consider now another phase of this great virtue--love---and its relationship to charity.

Charity and love, in some respects, seem to be synonymous. The ancient prophet Moroni made this point clear when he quoted his father, Mormon: "...if ye have not charity, ye are nothing ... But charity is the pure love of Christ, and it endureth forever; and whoso is found possessed of it at the last day, it shall be well with him."

(Moroni 7:46-47)

Charity can and should mean not only the pure love of Christ, but it should also mean pure love for him and his love for us.

The Savior has demonstrated that his words concerning love are not empty, for he has shown his love for us in his willingness to lay down his life, thus making it possible for us to receive salvation through his atoning sacrifice and to achieve exaltation and eternal life through our obedience to his commandments. His atonement gave meaning to his teaching that "greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.) No man could willingly give his life for a friend without sincerely loving him.

The Lord's unselfish act added great weight to his further words:

" A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another." (John 13:34.)

A lonely young Persian student was in Munich, Germany, struggling to find a meaning to life. He was deeply disturbed by the materialism and selfishness that seemed to fill the world, and especially postwar Europe. He heard a knock at the door, and two humble Mormon elders stood before him. He was not the least interested in religion. In fact, cynicism and doubt had filled his soul until he was very nearly persuaded that there was no God nor any real meaning to life. The only thing that interested him about these two young men was their English accent. He had mastered four languages, but English was not one of them.

He invited them in, but as they started their discussion, he cautioned: "I don't want to hear about your God, nor do I want to hear about how your religion got started. I only want to know one thing: What do you people do for one another?" He waited, and a look of doubt crossed his dark features, as the elders exchanged glances.

Finally, the spokesman for the two said softly, "We love one another."

Nothing he could have said would have been more electrifying than this simple utterance had upon this young Persian, for the Holy Ghost immediately bore testimony to his soul that these missionaries were true servants of the Lord. Shortly thereafter he was baptized, and he presently is in this country receiving his doctorate degree at a local university--all because a young Mormon missionary declared a simple truth, "We love one another."

Virtually all religions tell us to love one another, but the restored Church tells us how to love one another. The home teaching visits, the inspired Welfare Program, the unselfish service performed in the temples, and the worldwide missionary system demonstrate in a very practical way the teaching of the Savior: "Thou shalt love thy neighbor as thyself." (Matt. 22:39.)

At this Easter time we are mindful of the Redeemer's sacrifice and acknowledge with heartfelt gratitude and appreciation our debt to him.

In granting approval for the Savior's atonement, our Father-in-Heaven has manifested his love for us, his children. A prophet has made plain in this statement: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.)

How do we show our love for our Heavenly Father, and our love and appreciation for the Savior? The Lord has given us the key. Listen to his admonition: "If thou lovest me thou shalt serve me and keep all my commandments." (D & C 42:29.)

Love is an eternal principle, an everlasting virtue. It operated before this earth life and will continue to do so throughout the eternities. President McKay has made it clear in this magnificent declaration: "Love is the most divine attribute of the human soul, and if you

accept the immortality of the soul, that is, if you believe that personality persists after death, then you must believe that love also lives.

(Man May Know for Himself, p 221.)

However, love is a virtue that can be lost. It may wither up and die as a result of neglect carelessness and indifference. So President McKay has beautifully cautioned with the following words: "Love must be fed...love must be nourished; love can be starved to death just as literally as the body can be starved without daily sustenance."

(Ibid. p 221)

Many of the major ills and disturbances that plague mankind in this unsettled world today and are causing unhappiness and sorrow would disappear if the principle of love were manifested and practiced.

If we would love the Lord our God and show that love by keeping his commandments, we would be law-abiding citizens, and there would be no need for law officers nor for prisons.

If we would but love one another and our neighbors as ourselves, there would be no need for conventions and gatherings to be held behind barbed wire fences and protected by guards with rifles and bayonets.

If we truly loved those who persecute us, there would no longer be enemies, but friends, and there would be no wars or bloodshed.

If men sincerely loved their wives, wives loved their husbands, parents loved and understood their children, and children loved and respected their parents, there would be no infidelity and unfaithfulness, no quarreling or bickering found among mankind; divorce, juvenile delinquency, broken homes, and frustration of youth would be eliminated; and other social, moral and economic ills would cease. Peace would abide in the world.

General Eisenhower was a person who not only expressed his love, but also demonstrated it in behalf of others. Among his last words were these: "I have always loved my wife, I have always loved my children, I have always loved my grandchildren, and I have always loved my country."

Some years ago President McKay told the brethren assembled in this building that if the 9,000 or so priesthood bearers present would go forth from here and fully live the teachings of the Master, they would have the power to change the world. This I believe. And I also believe that if those of us who are here and those of you of the vast television and radio audience would fully live the principle of love- - - and there's no greater principle- - -we would have the power to change our lives, our homes, our neighborhoods, then this nation, and eventually the world, for in the words of that stirring contemporary song, "Let there be peace on earth, and let it begin with me." We do have the power to change our lives and surroundings by first realizing our own worth and loving and valuing our selves, and then by loving those with whom we live and labor.

May we have the desire and courage to so act, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

THE CHURCH WELFARE PROGRAM

Henry D. Taylor

Assistant to the Council of the Twelve

The month was July; the year, 1959. My family and I were on a vacation trip in western Canada. On Thursday, July 2, we were visiting with friends in Lethbridge when the telephone rang. The long distance operator had inquired for me. Upon picking up the receiver, I became aware of a familiar voice that said something like this: "Henry, this is Marion G. Romney. Congratulations."

I was greatly startled and replied: "Thanks very much, Brother Romney, but for what?"

He continued: "I have just come from a meeting of the First Presidency and the Council of the Twelve. You were named to be the managing director of the General Church Welfare Program to succeed Elder Harold B. Lee. I have been selected to be chairman of the committee to succeed Elder Henry D. Moyle, who as you are aware is now a member of the First Presidency. "He went on to say: "I have been authorized by the Brethren to advise you of this appointment before you read it in the newspapers. I will talk with you further when you return to Salt Lake."

It has been a wonderful ten years since this calling came to me. While I have had a constant and continuing appreciation for the Welfare Program ever since its inception, this appreciation has increased and deepened as I have become more intimately acquainted with its operations, with its many ramifications, its lofty purposes and objectives.

It is pleasing to the Lord that the poor and needy be provided for. Running like a golden thread through the scriptures, which contain the word of the Lord, comes a message loud and clear: "Thou shalt remember the poor and the needy."

The Lord has affirmed and re-affirmed that it is his purpose to see that they are cared for, but he has made it equally plain and clear that it must be done in the way and manner that he will indicate or prescribe.

In spite of the Lord's concern for the well-being of the needy, he has pointed out and proclaimed emphatically that they themselves have a responsibility, and if they find it necessary to seek assistance from the Church, they are under obligation to work to the extent of their physical ability for that assistance. Idleness has been designated by the Lord as being a curse, and to receive without giving is contrary to his desires. The beautiful and vital principle of work removed the Welfare Program from the category of a dole, which has been denounced as an evil. To re-enthroned work and make it a ruling principle in the lives of the Church members is one of the primary purposes of the Welfare Program.

A man over 30 years of age had never been able to work, due to cerebral palsy, from which he had suffered since birth. He was brought by his bishop to a Deseret Industries plant, where someone with love and kindness patiently taught him to cut the buttons from old clothes that were brought daily into the Deseret Industries plant. This be -

came something he could do, and fairly skillfully, too. For the first time in his life this man felt he was a useful member of society. With joy and pride he turned each day to his humble task. And then came the day that he received his first pay check. With trembling, uncontrolled movements he took the check, read the amount eagerly, and proudly placed it in his wallet as he had seen others do, but which he had never been able to do in all his 30 years until this great moment. What a blessed privilege is the rewarding principle of work!"

The Lord expects each individual to care for himself. Faithful Latter-day Saints have traditionally taken pride in maintaining their own independence. The aim of the Church is to help the people to help themselves. Each individual will strive to live within his income. He will avoid debt as he would a plague. When the times are good he will lay a little aside each month in storage of commodities and cash, to provide for the "rainy days". Then, in the event of ill health, unemployment, or other justifiable conditions, he will have the satisfaction of knowing that he had done all possible to provide for himself. But after he has exhausted his own resources, his family then has not only the responsibility and obligation, but also the privilege of helping him. When the individual and his family have done all within their power to provide for his needs, he may then look to the Church for assistance.

It would seem that the care of the needy has always had a preferential claim on the funds of the Church. President Heber J. Grant, as he instructed a stake presidency, gave the comforting assurance that "before the Church would allow its members to suffer want, it would close every Church School, every Seminary and every Temple."

(Albert E. Bowen, The Church Welfare Plan, p 144.)

The bishop is the key figure in the Welfare Program, and its success depends upon him. The Lord by revelation has placed upon him the responsibility for determining those who are to receive Church assistance and to what extent.

In this way the Lord has outlined his way of caring for the poor and needy.

Although we are presently living in prosperous times and all seems well in Zion, the situation could change and change rapidly. In our lifetime we have seen the nations of the world in death struggles, have seen a devastating depression and several economic recessions. The Lord's way--the noble Welfare Plan of the Church--gives to each of us, especially the fathers, who are usually the breadwinners, and the widow, a solid sense of security. For we know that the Church stands ready, in the background, to assist in a crisis or emergency.

As we view the operation of the many types of welfare projects--the farms, the cattle ranches, fruit orchards, citrus groves and poultry flocks, the canneries, the coal mine and flour mill, the cheese and soap factories, the Deseret Industries plants--we get the impression that all these are physical and temporal in nature. But President McKay has reminded us that to the Lord nothing is temporal; to him all things are spiritual, and the Welfare Program must do more than just feed the

hungry and clothe the naked if it is to achieve its intended purposes. It must uplift, build, and bless the people spiritually. There are undoubtedly more persons in the world today who are spiritually hungry than who are physically starving.

It has been a rich and rewarding experience to associate during these many years in the welfare cause with President McKay, President J. Reuben Clark, Jr., and President Moyle; with Elder Lee and Elder Romney, our advisors; with the First Presidency; and with Bishop Vandenberg and his counselors.

I am deeply grateful for my association with the personnel in the welfare office. These, my colleagues, are faithful, devoted, loyal, and dedicated workers in the program.

The Welfare Program is an inspired program because it is of the Lord and not of man. Brethren who are in a position to know have borne testimony that as a result of inspiration and revelation through the Holy Ghost to President Grant, the Welfare Program was introduced back in 1936. It is truly the gospel in action.

In the early days of the program, President McKay made this prophetic promise: "The Church Security (now Welfare) Plan has not come up as a mushroom overnight. It is the result of inspiration, and that inspiration has come from the Lord... Those who have selfishness in their heart would like to see it fail, but it is not going to fail."

And to these testimonies I would add mine: that this unselfish, wonderful program is an inspired plan, and I bear witness that I know it is the Lord's way for providing for the poor and needy in this, our day, to which I testify in the name of the Lord Jesus Christ. Amen.

139th Semi-annual General Conference
Sunday Morning, October 5, 1969
Salt Lake Tabernacle

"I do not know of any activity with which we have been associated which promises more fruitful results in temporal and spiritual achievement than this Church security (welfare) program."

". . . but after all is said and done, the greatest blessing that will accrue from the Church security (welfare) plan are spiritual."

President David O. McKay

CHURCH WELFARE

My beloved brethren, bearers of the Holy Priesthood:

I appreciate the opportunity of speaking to you concerning the Welfare Plan of the Church. I would like to present what I consider to be some of the fundamental principles of this program.

In announcing the plan, the First Presidency explained the reason for its establishment, stating that it was their desire to set up a system whereby undesirable practices and procedures would be eliminated. Idleness, which they branded as a curse, would be done away with; a dole, which they classified evil, would be not only abolished, but virtues such as independence, thrift, industry, and self-respect would also be established among the people once again. They pointed out that it was the aim of the Church not only to take care of the people, when and if necessary, but also to help the people "to help themselves." And finally, they expressed hope that the principle of work would be so emphasized as to assure its re-enthronement as a ruling principle in the lives of the church membership.

It will be observed that idleness is denounced and work is glorified in this announcement. The Lord intended that man should work and not be idle. To our forefather, Adam, he said: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." (Gen. 3:19) Later the Lord said to the Church on February 9, 1831: "Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer." (D & C 42:42.)

It is a basic principle of Church Welfare that the responsibility for one's own economic maintenance rests (1) upon himself, for the world does not owe him a living. (2) Upon his family, and (3) upon the Church, if he is faithful member thereof. (Welfare handbook)

The Welfare Program stands ready to help those who cannot help themselves or who cannot obtain sufficient aid from family members, but no Latter-day Saint should anticipate that anyone, other than himself, will provide for his own needs.

Each of us might profitably ask ourselves the question: "What can I do to make preparation to care for my own needs?" Among other things we could do are these:

1. Secure an adequate education. Learn a trade or profession that will enable us to obtain steady, remunerative employment sufficient to care for ourselves and our families.

2. Live strictly within our income, and save something for a "rainy day."

3. Avoid excessive debt. Necessary debt should be incurred only after careful thought, prayer, and getting all the best advice possible. We would keep well within our ability to repay. Wisely, we have been counseled to "avoid debt as a plague."

4. Acquire and store a reserve of food that will sustain life;

acquire clothing; and build a savings account on a sensible, well-planned basis that could serve us well in times of emergency.

Church members should be self sustaining to the extent of their own powers. No true Latter-day Saint will, while physically able, voluntarily shift from himself to others the burden of his own support. So long as he can, under the inspiration of the Almighty and with his own strength and labor, he will supply himself with the necessities of life.

A Church member who is unable to provide for himself should then look to his family for assistance. No person should become a charge upon the public welfare or the Church as long as his relatives are able to care for him. All Church members should accept the responsibility, in-so-far as they are able, to care for the needy among their own kin. The apostle Paul understood and taught this doctrine in these words: "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (Tim. 5:8.) A member of the First Presidency once aptly declared: "I think my food would choke me if I knew that while I could procure bread, my aged father and mother or near kin were on public relief."

When a person is unable to provide for himself, and his family, likewise is unable to assist him, he may then turn to his bishop, who represents the Church; and if he meets the necessary requirements, he may receive assistance.

The bishop, father of the ward, is responsible for the spiritual and temporal well-being of every member of his ward. He is the key figure in the Welfare Plan. It is his duty, and his only, to determine who shall receive Church Assistance and to what extent. The Lord has given him this mandate.

The bishop has at his disposal two major resources from which to draw in his responsibility of caring for the poor:

1. Commodities that are placed in the bishop's storehouse. These commodities generally are produced on agricultural projects and processed in canneries owned by the members of wards and stakes. The agricultural projects and canneries are referred to as a permanent welfare projects."

2. The other major resources at the disposal of the bishop is the fast offering funds. These contributions come from members of the Church who abstain from two meals each month and pay to the bishop the equivalent cost of these meals or a generous contribution in cash. The bishop uses these funds to provide for the cash needs of welfare recipients and to pay rent, utilities, hospital, and medical bills.

One of the features that distinguishes the Church Welfare Plan from all other relief programs is the requirement that those physically able are urged and expected to work within the limits of their ability for the Church assistance they may receive. The Church is strongly

opposed to a dole of any kind, which is interpreted to mean receiving something and giving nothing in return. We shun hand-outs or gratuities.

There are many ways that we as holders of the priesthood can assist the bishop in his welfare responsibilities:

It is the privilege and duty of you deacons to visit the homes of the members of the ward each month and receive their fast-offerings contributions, which are turned over to the bishop.

As you home teachers visit your assigned families, you can be alert to discover any illness, unemployment, or emergency that might result in need for Church assistance.

The members of priesthood quorums or groups should assist the bishop in the production of materials for the use of the bishop in carrying out their storehouse program. In meeting this responsibility, the bishop has the right to call all members of his ward, including high priests, seventies, elders, priests, teachers, and deacons. None is exempt.

From the very beginning the Lord has constantly shown deep concern for the poor; and in the instructions regarding the Law of Consecration, he expressed again his concern for the needy when he said: "I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine.

"But it must needs be done in mine own way..!" (D&C 104:14-16)

It is my testimony, brethren, and I bear it to you, that the Welfare Program is the Lord's way of providing for his needy Saints in this our day. It is an inspired plan that has come as revelation through the Holy Ghost to our Prophet, the Lord's mouthpiece, here upon the earth. To this I testify, in the name of the Lord, Jesus Christ. Amen.

140th Annual General Conference
Priesthood Session, Saturday Evening
April 4, 1970
Salt Lake Tabernacle

We are privileged to live in a beautiful world. As we admire its majesties and beauties, with man as its final and crowning creation, we are filled with wonderment and awe. Surely these developments did not come about by mere chance, but must be the result of the handiwork of a divine and inspired architect and creator.

An illustrious biologist, after many years of study and meditation, concluded that "the probability of life originating from accident is comparable to the probability of the Unabridged Dictionary resulting from an explosion in a printing office. "(Professor Edwin Conklin, as quoted in Reader's Digest, April 1965.)

We are torn on every hand by man-made intellectual theories and doctrines. And among us we have "doubting Thomases," who lack faith and who do not recognize a Heavenly Being as the creator of all these wonders. They cry out, "There is no God," or "God is dead."

Faithful Latter-day Saints heartily disagree with these extreme, false, untrue statements. We declare to the world that God is not dead, but rather that he is "the beginning and the end, the same which looked upon the wide expanse of eternity, and all the seraphic hosts of heaven, before the world was made." (D&C 38:1.) We bear solemn witness that God does live and that the first principle of the gospel is to have faith in the Lord Jesus Christ, and in God, our Heavenly Father. We further declare to the world and bear witness that we are the spiritual offspring of heavenly parents.

Our true genesis, we declare, is that we did not come here by chance or by whim of nature, but we came here by divine right, which we earned because of our faithfulness in a previous estate. Our eternal spirits are clothed in mortal bodies made in the image of our Father. We do not remember what happened in that former estate, as a veil has been drawn that obscures our memory. We don't have all the answers here.

The Lord has made it plain that we must be prepared to grope and see as "through a glass darkly," but we have been given the assurance that one bright day we shall see clearly and our vision will be undimmed.

In the meantime we must be content to accept many things on faith. Some have referred to this as blind faith or blind obedience. But I have never been persuaded that faith or obedience was blind when the request to perform some duty or task came from one in whom I had complete confidence and trust. Rather than term it blind obedience, I prefer to call it trusting or implicit faith.

I like the beautiful lesson taught and the impressive example set by our first parent, Father Adam. He was commanded by the Lord to offer the firstlings of his flocks as a sacrifice. He did not know the

reason for the request, but without hesitation he was obedient to the commandment: "And after many days an angel of the Lord appeared unto Adam, saying: "Why dost thou offer sacrifices unto the Lord?" Adam responded with this magnificent, trusting reply: "I know not, save the Lord commanded me." (Moses 5:5-6.) To Adam it was not a matter of blind obedience, but rather it displayed his complete and unwavering confidence and faith in the word and instruction from the Lord.

During our lifetime there will undoubtedly come times when we may be asked by our Church leaders to carry out an assignment or perform some duty. We may not be aware of the reason for the request at the time nor after. But I am confident that if we have faith in our leaders and render obedience to them, the Lord will bless and reward us for our faithfulness.

The Lord has endowed some individuals with a gift and capacity for possessing and exercising great powers of faith. Such a man was Henry A. Dixon. Although married and with a family of many children, when called by the First Presidency to fill a mission to Great Britain, he readily accepted the call without hesitation. With three missionary traveling companions, he embarked from St. John Island at Newfoundland on the steamship Arizona.

En route a furious storm arose. As the missionaries were preparing to have their evening prayers prior to retiring, they felt a shocking jolt that caused the entire ship to quiver. As they rushed to the deck they discovered that the ship, traveling at full speed, had rammed a gigantic iceberg. A huge, gaping hole had been torn in the prow of the vessel, which extended even below the water line. The Captain advised that only in a calm sea could he and the crew bring the ship to the nearest port, which was some 250 miles away.

The wind and the storm continued unabated. Many hours later and unable to sleep, Elder Dixon arose, dressed, and walked to the deck. Standing there alone in the dark, with deep humility and great faith, by the power of the Holy Priesthood, he rebuked the waves and commanded them to be still.

Thirty-six hours later the ship was able to return and dock at Port St. John. In accordance with Elder Dixon's promise, not a single life had been lost.

When the ship owner, a Mr. Guion, learned of the accident, and knowing that Mormon missionaries were aboard, he was quoted as saying: "There is nothing to worry about. My line has transported Mormon missionaries for forty years and has never lost a boat with Mormon missionaries aboard!"

Not only was faith a powerful force in this instance, but it is also a strong and motivating factor in the lives of numerous individuals, bringing to them comfort and peace of mind.

During the winter of 1834-1835 a theological school was established in Kirtland. It was the custom at the school to call upon a certain member to speak for the edification of the others. Heber C. Kimball, on one occasion, was invited to address them on the subject of faith. He began by relating an incident that had occurred but recently in his own family. "My wife, one day, "commenced Brother Kimball, "when going out on a visit, gave our daughter Helen Mar charge not to touch the dishes," as they were very scarce, expensive, and hard to replace. She advised her that if she broke any during her absence, she would punish her when she returned. "While my wife was absent." continued Brother Kimball, "my daughter broke a number of the dishes by letting the table leaf fall . . ."

The little girl was greatly frightened and "went out under an apple tree and prayed that her mother's heart might be softened, that when she returned she would not spank her. Her mother was very punctual, "said Brother Kimball, "when she made a promise to her children, to fulfill it, and when she returned, she undertook, as a duty, to carry this promise into effect. She retired with (the little girl) into her room, but found herself powerless to chastise her; her heart was so softened that it was impossible for her to raise her hand against the child. Afterwards, Helen told her mother she had prayed to the Lord that she might not whip her. "

Brother Heber paused in his simple narrative. Tears glistened in the eyes of his listeners; the Prophet Joseph, who was a warm and tender-hearted man, was also weeping. He told the brethren that that was the kind of faith they needed: "the faith of a little child, going in humility to its Parents, and asking for the desire of its heart." He complimented Brother Kimball and said, "the anecdote was well-timed." (Orson F. Whitney, Life of Heber C. Kimball (Bookcraft, 1945) pp 69-70)

At the general conference held last April, at a solemn assembly here in the Tabernacle, the names of a new First Presidency were presented and sustained. These brethren, whom the Lord has chosen and designated to be the three presiding high priests, did not seek the high and holy callings that came to them; but throughout their lives they lived and worked so that when the positions sought them, they were prepared to humbly accept those callings. I have faith in them and earnestly pray that they may be blessed, magnified, and sustained, and that we as members of the Church may have faith and good judgment to follow their inspired leadership, as we go forward in this, the Lord's work; for this I pray, in the name of the Lord Jesus Christ, our Savior, Amen.

140th Semi-annual Conference
Friday morning, October 2, 1970
Salt Lake Tabernacle

MAN CANNOT ENDURE ON BORROWED LIGHT

As visits are made to the stakes throughout the Church and one observes the faithful, devoted service of you brothers and sisters, he is impressed by your earnest willingness to serve the Lord and to help your fellowmen.

This desire to serve is based upon a strong conviction that this is truly the Lord's work in which you are engaged. That conviction is called a testimony, an impelling driving force that results in righteous deeds and positive actions. As one observes this dedicated service, he concludes that the underlying strength of The Church of Jesus Christ of Latter-day Saints is in the testimonies of its individual members.

Every member of the Church is entitled to know that God our Heavenly Father lives; that he is not dead. He is also entitled to know that our elder brother, Jesus Christ, is the Savior and Redeemer of the world, and that he has opened the door for us, that we, through our individual acts, may receive salvation and exaltation and dwell once again in the presence of our Heavenly Father. This assurance and witness must be earnestly sought. Heber C. Kimball, a counselor to President Brigham Young, warned the Saints in 1856 that many trials would come to test their faith; that the time would come that no man or woman would be able to endure on borrowed light. Each must gain a personal knowledge of the truth and be guided by the light within himself.

President McKay assured a group of young people that a knowledge of the truth and a testimony of the gospel could come to them if even in their youth they would learn one great lesson: "That purity of heart, and a sincere heart seeking after the Savior's guidance daily, will lead to a testimony of the truth of Christ's gospel . . ." This counsel indicates that testimonies may be gained through clean living and prayer.

Joseph Smith, although only a youth, had faith and prayed to our Heavenly Father for an answer to a problem which was of sincere concern to him. He was blessed with a personal visitation from our Father in heaven and the Lord Jesus Christ.

Saul of Tarsus, who was a persecutor of the followers of Jesus, became Paul the apostle, defender of the Christ, following a dramatic experience while on the road to Damascus. A light was seen in the heavens, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" And he answered and said, "Who art thou, Lord?" And the Lord replied: "I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks." (Acts 9: 3-5)

These two incidents were rare manifestations, but the impressions made by the Holy Ghost can be equally deep and lasting. President Joseph Fielding Smith has said, "Therefore, the seeing, even the Savior, does not leave as deep an impression in the mind as does the testimony of the Holy Ghost to the spirit. . . . the impressions on the soul that come from the Holy Ghost are far more significant than a

vision. It is where spirit speaks to spirit, and the imprint upon the soul is far more difficult to erase." (Seek Ye Earnestly, pp 213-214)

This truth is further illustrated by the experiences of the three witnesses to the Book of Mormon. Each of the three--Oliver Cowdery, David Whitmer, and Martin Harris---saw the angel, saw and handled the gold plates from which the Book of Mormon was translated, and heard the voice of the Lord declare that the record was true. Yet later, all three, becoming disaffected and out of harmony with the leaders, dwindled in unbelief and apostasy. But the imprint of the spirit had been so indelible that not a single one of them ever denied his testimony, which is still printed in each copy of the Book of Mormon. The testimony of the still small voice whispering to our innermost beings is of more worth than outward signs or manifestations.

As a young man living in Kirtland, Ohio, Lorenzo Snow, fifth president of the Church, was converted and baptized in 1830. He had studiously and conscientiously compared the teachings of the missionaries with the teachings of the Savior. Becoming convinced of the truths of the gospel, he had sought baptism by immersion.

Following confirmation, he constantly anticipated an assurance that he had received the Holy Ghost. Two or three weeks following his baptism, he reflected that he had not yet received a testimony of the truth. Being uneasy and laying aside his books, he left the house and wandered through the fields. A gloomy spirit and indescribable cloud of darkness seemed to envelop him. It was his custom, near the close of day, to retire to a nearby secluded grove and engage in secret prayer. This night he had no inclination to do so. The spirit of prayer had departed and the heavens seemed like brass over his head. But determined not to forgo his evening practice, he sought his accustomed place and knelt in solemn prayer.

"I had no sooner opened my lips in an effort to pray, " recalled President Snow, "than I heard a sound, just above my head, like the rustling of silken robes, and immediately the spirit of God descended upon me, completely enveloping my whole person, filling me, from the crown of my head to the soles of my feet, and O the joy and happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of mental and spiritual darkness into a refulgence of light and knowledge. . . . I then received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the holy Priesthood, and the fulness of the Gospel. It was a complete baptism----a tangible immersion in the heavenly principle of element the Holy Ghost; and even more real and physical in its effects upon every part of my system than the immersion by water." (Eliza R. Snow, Biography and Family Record of Lorenzo Snow. p 8.)

In this manner Brother Snow received comforting assurance as the Spirit of the Lord came upon him, and the Holy Ghost blessed him with a testimony that remained with him to the close of his earthly existence.

A testimony is a priceless gift from God. But even though a person may receive a witness through the Holy Ghost, there is no guarantee that this testimony will remain steadfast unless the person exerts constant effort to keep that testimony alive. Testimonies gained may be lost through carelessness, indifference, and/or neglect.

Testimonies need to be nourished and fed. President Lee wisely counseled: "If we are not reading the scriptures daily, our testimonies are growing thinner, our spirituality isn't increasing in depth."

(Seminar for Regional Representatives of the Twelve, Dec. 12, 1970)

The Savior, while teaching at the temple, was questioned by the Jewish teachers as to the source of his doctrine, which was astounding to them. Whence came his wisdom? they asked. Jesus answered their troubled inquiries, saying: ". . . . my doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." (John 7: 16-17.)

The Lord's answer was direct and applies to us today, just as it did to the people to whom he was speaking. If we will do our Father's will and keep his commandments, the Holy Ghost will manifest the truth unto us---it's as simple as that. May this be our lot. I pray in the name of the Lord Jesus Christ. Amen.

141st Annual General Conference
April 1971
Salt Lake Tabernacle

"Joseph Smith was taught by the Angel Moroni. He received his education from above - - -from God Almighty. No man nor combination of men possessed greater intelligence than he. He was not ignorant"

Joseph F. Smith

"GO FORTH TO SERVE"

We have just sung one of our most moving and meaningful hymns, "Come, Come Ye Saints", which was originally called "All Is Well." It was composed by William Clayton, while the saints were traveling from Nauvoo to Winter Quarters. One day President Brigham Young, who felt great anxiety because there were murmurings in the camp of Israel, called Elder Clayton aside and said: "Brother Clayton, I want you to write a hymn that the people can sing at their camp-fires in the evening; something that will give them succor and support, and help them to fight the many troubles and trials of the journey." Elder Clayton withdrew from the camp, and in two hours returned with the familiar hymn now called "Come, Come Ye Saints." Brother Clayton's personal testimony was to the effect that " . . . it was written under the favor and inspiration of the Lord. "

In his diary on April 15, 1846, Elder Clayton made this brief note: "This morning I composed a new song - - - 'All Is Well'."

You saints of Great Britain can be justly proud of William Clayton. He was born in Penwortham, Lancashire on July 17, 1814. The earliest missionaries who visited England in 1837 found an ardent investigator in young Clayton. He was soon baptized, ordained to the Priesthood and set apart as a missionary. He labored as a missionary here in Manchester. After only 18 months he was able to report that a branch of the Church with 240 members had been established.

Later, when he moved to Nauvoo where his ability was quickly recognized, he succeeded Willard Richards as the Prophet Joseph's secretary. He was an intimate associate of the Prophet, and became a true and trusted friend. He served as private secretary up to the time of the Prophet's martyrdom. We consider William Clayton a great and good man.

It is natural for each individual to seek to achieve recognition and to be considered great and important in the eyes of his fellowmen. One alert observer pointed out: "The history of this world is written in the lives of its great men." (Carlyle) We honor them, observing their birthday anniversaries; we erect statues and monuments in their memory; we name buildings for them; and do everything possible to perpetuate their achievements and recall the contributions they have made to mankind.

What makes a man or woman great? Is it the amount of worldly goods he or she accumulates? This seems to be a common yardstick or measure.

There are many tests for greatness. President McKay had a sincere love and profound respect for the disciples that Christ chose to be his apostles. In analyzing their strength and weaknesses, he concluded that John, called the beloved, "Had a great love, not only for his Lord and Master, but for all the children of men, and wished for them to have the joys of the everlasting gospel." President McKay

then determined, "By this spirit, John proved himself to have been one of the greatest men that ever lived; for true greatness consists in loving one's self for the good of others." (Ancient Apostles- page 104)

A Greek philosopher, after a lifetime of observation, concluded that: "Men who are longest remembered, and whose memories are most highly revered, are not those who made the most money, but those whose hearts were gentle, whose sympathies were broad, and who best served humanity." (Pericles)

Then the Savior, the Master teacher, taught: "But he that is greatest among you shall be your servant." (Matt. 23:11.)

A golden thread running through all these conclusions is that: Greatness consists in rendering service to our fellowmen.

Most of us assembled here today in this historical area general conference are members of the Church. We know that the Church is composed of lay members. The leaders and workers are chosen from the ranks. Every member is a potential leader. Today he might be a follower, tomorrow a leader. This is truly a church of opportunities. Each calling affords an opportunity for service.

Oftimes as callings come to us we ask ourselves the question: "Why has this call come to me? There are others in the ward or branch more qualified than I." But we must remember that the Lord knows our abilities and potentials better than we do. So often we are called "not for what we are but for what we may become."

The Lord's work is important. Every office and calling is important---there are no unimportant callings.

President Clark, many years ago, taught us an important lesson when he said: "In the service of the Lord, it is not where you serve, but how."

We should also realize that: "Every position in the Church is greater than the person who holds it."

The Lord is aware of the weakness of His children and has cautioned against greed and selfish ambition. The Prophet Joseph was also aware of these tendencies. When speaking to an assembly in Nauvoo on April 19, 1842, he counseled the saints, saying: "The disposition of many men is to consider the lower offices in the Church dishonorable, and to look with jealous eyes upon the standing of others; it is the one curse of the human heart for a person to be aspiring to other stations than those appointed of God. It is better for individuals to magnify their respective calling and wait patiently until God shall say: "Come up higher." (J. B. Keeler, Lesser Priesthood and Church Government, page 31.)

Individuals should prepare themselves so that when callings do come they are ready. The Lord has promised: "If ye are prepared, ye shall not fear."

A wise and farsighted person once remarked: "I will study and prepare myself, and someday my opportunity will come."

At the entrance to one of our prominent Church Universities appears this inscription: "Enter to learn, go forth to serve."

When Heber J. Grant was called to lead the Church as its President he promised the members: "I will ask no man to be more liberal with his means than I am with mine, in proportion to what he possesses, for the advancement of God's kingdom. I will ask no man to observe the Word of Wisdom any more closely than I will observe it. I will ask no man to be more conscientious and prompt in the payment of his tithes and his offerings than I will be. I will ask no man to be more ready and willing to come early and go late, and to labor with full power of mind and body, than I will; always in humility. I hope and pray for the blessings of the Lord, acknowledging freely and frankly, that without the Lord's blessings it will be an impossibility for me to make a success of the high calling whereunto I have been called. But, like Nephi of Old, I know that the Lord makes no requirements of the children of men, save He will prepare a way for them, whereby they can accomplish the thing which He has required."

(Gospel Standards, Heber J. Grant, page 198)

President Grant had spent countless hours in studying and when the calling came he was humble and prepared.

One weekend President Grant chose to attend a quarterly conference in a nearby rural stake. The Stake President had a large family and a small house. One of his counselors, who was a farmer, requested permission to invite President Grant to stay with him. The counselor's wife was converted when a girl in England and they were thrilled with the possibility of having the Prophet of the Lord as their guest. At the conclusion of the Saturday evening meeting, President Grant accompanied the counselor to his home.

President Grant was not a sound sleeper and awakened very early on Sunday morning. While the farmer and his sons were milking the cows and doing the chores, President Grant walked around the farm. When he returned to the home his shoes were muddy and dusty. A 10 year old son, observing this condition, requested permission to shine the President's shoes. President Grant happily agreed and sat on a chair in the kitchen while the little boy proceeded with the cleaning and shining process. When he was finished, President Grant was extremely pleased, patted the little boy on the head, and congratulated him. Then he said: "You have been very kind and thoughtful to shine my shoes. Now you sit down in the chair. I am going to shine your shoes."

Then the Prophet of the Lord, the President of the Church, got down on his knees and proceeded to shine the shoes of a little 10 year old boy. Surely he believed the teachings of the Savior and demonstrated the principle that ". . . he that is greatest among you shall be your servant."

To you boys and girls, you young men and women, tomorrow you will be the leaders of the Church here in Great Britain. You don't have to wait until you are grown to become great. You can be

great young people. Remember that as long as you are good you will be great. But, if you cease to be good you will cease to be great.

Keep the Lord's commandments. Study and prepare yourselves. Accept callings as they come to you. There is great happiness that comes in rendering service and in doing good to others.

I bear my witness to you that God lives, the Gospel is true, and this is His work, to which I testify as I leave my blessing with you, in the name of the Lord Jesus Christ. Amen.

Area General Conference
Manchester, Great Britain
Sunday morning, August 29, 1971

SEEK MORE IMPORTANT VALUES

This is a glorious time in which to live here upon the earth. The Priesthood and Gospel have been restored. The Church has again been re-established. While Jesus the Christ is head of the Church which bears His name, men that we sustain as prophets, seers and revelators are giving guidance to us.

There comes times when we must stand up and be counted. These are times of testing. Are we on the Lord's side, keeping His commandments? Do we sustain our leaders and uphold them? Do we stand steadfast and unwavering?

Joseph Smith, the Prophet, was tried as few men have been tried. From that day when he testified to the world that he had been blessed by a personal visitation from our Heavenly Father, and His Son, Jesus Christ, all the evil forces of the adversary seem to have been turned loose upon him.

Every generation since the world began has had its peculiar temptations, with Satan as their author. Today, we have ours in abundance.

There are those who scoff at the idea that there is a Supreme Being. They declare and teach that "God is dead". Others ridicule the belief that there is a life after this. They contend that death is the end, that there will be no time of judgment, no accounting for our actions here in mortality, so why not "live and be merry for tomorrow we die."

It is a temptation to become so involved in the things of the world that we lose sight of more important values, the things of the spirit.

Not only the young of the Church have trials and temptations, but each of us does. Like the Saviour, we will all have our Gethsemane.

A TIME OF TESTING

The prophet Abraham found favor in the sight of the Lord. He was given the assurance that he was a great and noble intelligence before coming to this earth. He learned that the earth was created as a place for the intelligences to dwell after their birth as mortal beings. Here they would be tested and tried to see if they would do all things that the Lord God would command them to do. Earth life would thus become a testing ground.

It was not intended that the earthly road would be smooth, nor would the path be easy. Satan, the father of lies and deceit, and his evil followers would be permitted to use their wiles and influence to blind men to the truth and try to lead them astray. But man was to be allowed his free agency, the right to choose. It was contemplated that God, through his prophets, would provide guidelines known as commandments, which, if followed, would bring joy and happiness. However, it would be man's privilege and responsibility to make a choice between good and evil. He himself must make the decisions. This was all part of the gospel plan. Joseph Smith, the Prophet, has given assurance that we were present as spiritual beings at a council when the plan was presented, and we gave our approval.

This is a glorious time in which to live here upon the earth. The gospel and priesthood have been restored. The Church has been reestablished. While Jesus the Christ is head of the church that bears his name, men whom we sustain as prophets, seers, and revelators are given guidance to us.

As we travel through life upon this earth, there come times when we must stand up and be counted. These are times of testing. Are we on the Lord's side, keeping his commandments? Do we sustain our leaders and uphold them? Do we stand steadfast and unwavering?

Lyman Wight, known as "The Wild Ram of the Mountains," was one of the early apostles in this dispensation. He was strong-willed, determined, and a man whom few could influence. However, he loved and respected the Prophet Joseph and was obedient to him. After the martyrdom of the Prophet, he said on one occasion, "The only man in the world that can control me is now gone." He disassociated himself from Brigham Young and the other members of the Twelve and led a group to Texas, where he finally fell into obscurity and oblivion, while Brigham Young and the faithful went west and gained a stature and prominence. Lyman Wight was tested and found wanting.

Simon, a fisherman, who was to be known later as Simon Peter, or Peter, was introduced to Jesus by his brother Andrew, who already had a testimony that Jesus was the Messiah.

When Jesus first beheld Simon he said: "Thou art Simon the son of Jona; thou shalt be called Cephas (or Peter), which is by inter-

pretation, A stone, (or the Rock) . . . So from that time, Simon was known as Simon Peter or "Simon the Rock. "

(David O. McKay, ANCIENT APOSTLES, Sunday School Course of Study, 1952, p. 6.)

The rocklike characteristics that Jesus saw in Peter were not formed all at once. Near the time when Judas was betraying the Savior, Peter three times denied knowing Jesus. But in the deep grief that followed the crucifixion of the Savior and out of the deep silence of his suffering, there finally came that strength which Christ had urged upon him ever since he called him Peter. Simon was severely tested and tried before he finally qualified as Peter the Rock.

Joseph Smith, the Prophet, was tried as few other men have been tried. From that day when he testified to the world that he had been blessed by a personal visitation from God, our Heavenly Father, and his Son, our Lord and Savior Jesus Christ, all the evil forces of the adversary seem to have been turned loose upon him.

Slandered, maligned, tarred and feathered, unjustly cast into prisons, subjected to inhuman treatment and humiliation, his soul was deeply tried.

There were times when Joseph wondered if the Lord as well as his friends had deserted him. From the very depths of his anguished soul he cried out: "O God, where art thou? And where is the pavilion that covereth thy hiding place? " He then pointed out the wrongs and unlawful oppressions inflicted upon the Saints. Then came this comforting assurance from the Lord: "My son, peace be unto thy soul; thine adversity and thine afflictions shall be but a small moment ;

"And then, if thou endure it well, God shall exalt thee on high; thou shalt triumph over all thy foes.

"Thy friends do stand by thee, and they shall hail thee again with warm hearts and friendly hands. " (D&C. 121:1, 7-9.)

Joseph Smith was true, faithful, and unwavering to the trust placed in him. His associates were proud to declare to the world: "Joseph Smith, the Prophet and Seer of the Lord, has done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it . . . He lived great, and he died great in the eyes of God and his people; and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood. . . . " (D & C 135:3.)

Joseph Smith truly was tested, tried, and not found wanting. He measured up every requirement expected of him.

Every generation since the world began has had its peculiar temptations, with Satan as their author. Today we have ours in abundance.

There are those who scoff at the idea that there is a Supreme Being. They declare and teach that God is dead.

Others ridicule the belief that there is a life after this. They contend that death is the end, that there will be no time of judgement, no accounting for our actions here in mortality, so why not live and be merry, for tomorrow we die?

There are those who would have us believe that the use of liquor, tobacco, and drugs is not harmful or injurious to the body; that illicit sex is acceptable, and dishonesty is justified if it helps to achieve an end.

It is a temptation to become so involved in the things of the world that we lose sight of more important values, the things of the spirit.

Not only the young people of the Church have trials and temptations, but each of us does. Like the Savior, we will all have our Gethsemane. And although the road may be rough at times, if we will hold fast to the rod of iron, spoken of by Lehi, it will lead us through the mist of darkness. If we will not dissuaded by the mocking voices of the world or lose our way and fall into the river or wander in strange roads, we will pass the challenging test of life that Abraham foresaw.

All the effort and struggle and sorrow will be well worth it, for we will earn the greatest of all gifts, the gift of eternal life. May this be our happy lot, I humbly pray in the name of the Lord Jesus Christ. Amen.

141st Semi-annual General Conference
Friday morning, October 1, 1971
Salt Lake Tabernacle

" Joseph Smith, Jr., did more in from 14 to 20 years for the salvation of man, than any other man, save Jesus only, who ever lived. And yet He was accused of being worthless and indolent. "

Joseph F. Smith

PROVO TEMPLE

This is one of the most eventful days in the history of Utah Valley. It is a thrilling and joyous occasion for the members of the Church who reside in this area, as well as for the "Y" students here attending school. The erection and dedication of a House of the Lord fulfills the desires and prayers of many faithful and dedicated Latter-day Saints. It is a lifelong dream that has come true.

From earliest youth I was taught that a Temple in the Provo area would one day be a reality. The hill upon which the Maeser Memorial Building now stands was called "Temple Hill." As children we would hike to the hill on Easter. When the Maeser Building was erected there we were somewhat reconciled when told that it was a "Temple of Learning." But the hopes and prayers for a Temple continued to persist.

The location of this Temple is beautifully situated. It is sufficiently elevated to be visible from most points in Utah Valley. Located here at the entrance to Rock Canyon with rugged Squaw Peak, Cascade Mountains and majestic Provo Peak as a background, it is fitly framed. A breathtaking view of the valley, with beautiful Utah Lake to the West, Mt. Timpnaogos on the North, Mt. Loafer and Mt. Nebo on the South, it is an impressive sight.

The area near here is personally dear to my heart. For over 25 years I lived within a stone's throw of this beautiful location.

Some years ago, I was privileged to accompany Elder Harold B. Lee to effect a division of the New York Stake. George H. Mortimer was President of the Stake. He was also a native of Provo, and we had gone to school together. As we were talking he asked me the question: "Henry, don't you miss Provo?" Quick as a flash, Elder Lee spoke up and said: "Of course he misses Provo. You might take Henry out of Provo, but you can't take the Provo out of Henry." "Brother Lee, those are true words.

Here I was born, and here I expect to be buried. Whenever I leave Salt Lake City travelling Southward, and pass around the Point of the Mountain into Utah Valley, my heart seems to beat a trifle faster, and in spite of the so called haze from the Steel Plant, the sky seems to become somewhat bluer, the grass a bit greener, and the songs of the birds considerably sweeter.

I love this Utah Valley. I love the people here. Many others also love it. George H. Brimhall, President of BYU for many years expressed his love in a descriptive poem which was put to music. The song was called, "I Love You, Utah Valley," and we sang this song frequently. These are the words of the song:

I LOVE YOU, UTAH VALLEY
I love you, Utah Valley
You are near and dear to me;
I love your eastern Kolob
And your western Galilee;

I love your Timpanogos
Reaching up to kiss the sky
And your rugged Provo mountain
With its bosom 'neath the "Y".

I love your white-robed winter,
And I love your golden fall;
I love your balmy summer,
And your springtime best of all;
I love your breezy canyons
And the music of your streams;
I love you in my waking,
And I love you in my dreams.

And then the Chorus:

O valley of peace,
Thy charms never cease,
You're a Garden of Eden,
O valley, to me.
Tho' far I may roam,
I'll dream of my home,
And awake with a yearning,
With a yearning for thee,
My Utah Valley, my home.

When the First Presidency announced that the Provo Temple was to be constructed, the members in the area were invited to contribute funds for its erection. The invitation was enthusiastically accepted, and funds donated far exceeded the suggested amount. The members displayed their willingness to go even beyond the second mile.

You good members of the Provo Temple District have a great and justifiable pride in this beautiful building. You have a financial interest in it. Others also have a financial interest in it, and that includes every tithe payer in the Church.

Today President Smith will dedicate this building, the ground and all improvements and present them to the Lord. We may have access to this beautiful facility as often as we wish, providing we will live so that we can qualify ourselves to come here. But we should always remember and never forget that this is the Lord's House and should be treated and respected as such.

Any community is truly blessed that is fortunate enough to have a Temple erected. There comes a noticeable spiritual influence to that area that was not there previously.

May this Provo Temple District now enjoy tremendous upsurge in spirituality.

As the young people gaze at this beautiful edifice by day and its illuminated spire by night, may they be inspired with a firm desire to live so that they can qualify to come here for an eternal marriage.

And may this sacred Temple be a reminder to all of us of the covenants we have made with the Lord.

For which I pray humbly in the name of the Lord Jesus Christ.
Amen.

Provo Temple Dedication
Wednesday, February 9, 1972
Provo, Utah

A PRAYER

LORD, Thou knowest better than I know myself that I am growing older, and will someday be old. Keep me from the fatal habit of thinking that I must say something on every occasion. Release me from trying to straighten out everybody's affairs. Make me thoughtful, but not moody; helpful but not bossy. With my vast store of wisdom it seems a pity not to use it, but Thou knowest, Lord, that I want a few friends left at the end. Keep my mind free from the recital of endless details, and give me wings to get to the point. Seal my lips on my aches and pains--they are increasing and love of hearing them is becoming sweeter as the years go by. I do not ask for grace enough to enjoy the tales of others of their pains, but help me to endure them with patience. I do not ask for improved memory, but for growing humility and a lessening cocksureness when my memory seems to clash with the memories of others. And teach me, O Lord, the glorious lesson that occasionally I may be mistaken. Keep me reasonably sweet. I do not want to be a saint; some of them are too hard to live with, but a sour old person is the crowning work of the devil. Give me the ability to see good things in unexpected places, and talents in unexpected people, and give me the grace to tell them so.

Author Unknown
Quoted by Hugh B. Brown

AM I MY BROTHER'S KEEPER?

After Adam had been created by the Lord in his image and after his own likeness, the Lord pointed out that it was not good for man to be alone. So Eve was created and given to Adam to be his wife, his companion and helpmeet.

Adam and Eve received many instructions from the Lord. Among them was the mandate to multiply and replenish the earth, or in other words, to bring children into the world. Without hesitation they followed that injunction, and in due time a son was born to them. How proud, how thrilled and delighted they must have been with their new child. Undoubtedly, they had wonderful dreams and high hopes for him. They gave him the name of Cain. Later they were blessed with another son, who was called Abel.

The boys differed noticeably in temperament and disposition. As they matured and reached manhood, Cain became a tiller of the soil and Abel chose to become a keeper of sheep. The scriptures reveal that Abel loved the Lord. He was obedient and hearkened unto his voice. Cain was rebellious and loved Satan more than God. Out of selfishness and in a fit of jealousy, Cain rose up and slew his brother, Abel.

When the Lord inquired of Cain, "Where is Abel, thy brother?" Cain arrogantly replied with the question, "Am I my brother's keeper?"

Over the years that question has been asked numerous times. To that question, many today would respond with firm conviction, "Yes, Cain, you are your brother's keeper, and not only you, but each one of us is our brother's keeper."

Those who labor so diligently and unselfishly with aching backs and blistered hands on welfare projects are doing so because they love their brothers and sisters and do not want them to suffer from cold nor hunger.

The home teachers and visiting teachers who faithfully visit their assigned families regularly to determine if all is well and in order surely believe, Cain, that they are their brother's keeper.

When one visits the houses of the Lord, the temples, he is impressed by the dedicated members of the Church who have sought out their deceased loved ones through research. They attend the temples often to perform vicarious ordinances for them that will make exaltation and eternal life possible. Truly they believe that they are their brother's keeper.

As we observe the sincere and enthusiastic labors of the thousands of missionaries throughout the world declaring the restored truth, not for their individual benefit, but to teach the glorious principles of the gospel to the peoples of the earth for their blessing, we are again impressed, Cain, that they have a conviction that they are their brother's keeper.

There are over 5,000 American Indian children, coming from fifty tribal backgrounds, living with Latter-day Saint families during the school year. They receive the same love and attention given to their foster brothers and sisters - - a true act of love and brotherhood on the part of these families, with no reward other than the knowledge that they are helping a choice son or daughter of our Heavenly Father take his or her rightful place in the world. They too are their brother's keeper.

In teaching his followers, Jesus often used the scriptural terminology of NEIGHBOR in designating his brother.

At one time a certain lawyer asked the Savior what he must do to inherit eternal life. The Master asked him what he read in the law. The lawyer pondered a moment and then replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:27.)

He was assured his answer was correct. In order to justify himself, he then posed the question: "And who is my neighbor?"

Jesus, the Master Teacher, then told of a certain man who was traveling from Jerusalem to Jericho. Thieves fell upon him, stripping him of his clothing, beating him brutally, and leaving him half dead. By chance a priest came along and observing the wounded man, turned his head, crossed the road, and passed by on the other side. Soon a Levite came along, and when he saw the injured person, he also passed by on the opposite side of the road.

But a Samaritan riding along was filled with compassion when he viewed the unfortunate man. Stopping his animal, he bound up the victim's wounds and poured oil and wine into the afflicted parts. Placing the suffering man upon his beast, he took him to a nearby inn, where he further ministered unto him.

On the morrow when he departed, he took some money from his purse and handed it to the innkeeper, requesting him to care for the injured man and promising that he would compensate him for any additional expense incurred when he returned from his journey.

The Savior then posed the question: "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" To this the lawyer readily answered: "He that shewed mercy on him." The Savior said unto him: "Go, and do thou likewise." (Luke 10:36-37)

One of the most beautiful and tender accounts of brotherly love, concern, and devotion took place in Carthage Jail on the afternoon of the martyrdom. "The afternoon was sultry and hot. The four brethren (Joseph and Hyrum Smith, John Taylor, and Willard Richards) sat listlessly about the room with their coats off; and the windows of the prison were open to receive such air as might be stirring. Late in the afternoon Mr. Stigall, the jailor, came in and suggested that (in view of threats made by the radical and blood thirsty mob) they would be safer in the cells. Joseph told him that they would go in after supper. Turning to Elder Richards the Prophet said: "If we go

into the cell will you go with us? "

Elder Richards answered, "Brother Joseph, you did not ask me to cross the river with you (referring to the time when they crossed the Mississippi, en-route for the Rocky Mountains)-- You did not ask me to come to Carthage - - you did not ask me to come to jail with you - - and do you think I would forsake you now? But I will tell you what I will do; if you are condemned to be hung for 'treason,' I will be hung in your stead, and you shall go free. "

With considerable emotion and feeling Joseph replied, "But you cannot," to which Brother Richards firmly replied, "I will." (B.H. Roberts, A COMPREHENSIVE HISTORY OF THE CHURCH, Vol. 2, page 283.)

In these words Brother Richards displayed his concern for Joseph, who was his beloved brother and neighbor. The Savior taught: "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13.)

As Latter-day Saints, we firmly believe that we are brothers and sisters, spiritual offspring of heavenly parents, members of a royal family who once dwelt and associated together. There is a beautiful song that our children sing called " I Am a Child of God, " which teaches that our Heavenly Father has sent us here and has given us a home on earth with kind and dear parents. The song contains the prayer that our Father in heaven will direct us, inspire us, and teach us what we must do to again live with him some day.

With the dawning of each new day, there will be opportunities for all of us to help our neighbors, who are our brothers, in their hour of need.

How will we respond? Will we be like the priest and like the Levite described by the Savior, and turn our heads, walk across the road, and proceed in an unconcerned and selfish way?

Or will we follow the example of the Good Samaritan and thoughtfully and sympathetically assist our neighbors and brothers in their time of trial, and thus receive approbation and the blessings of our Heavenly Father?

The choice is ours to make. May the Lord bless us that our decisions will be correct and righteous ones, for which I humbly pray, in the name of the Lord Jesus Christ. Amen.

142nd Annual General Conference
Saturday morning, April 8, 1972
Salt Lake Tabernacle

HOLDING FAST TO OLD MOORINGS

For almost thirteen years it has been my privilege to associate with and be taught by my brethren: President Clark, President Moyle, President Lee, Elder Romney, Bishop Vandenberg and his counselors Bishop Simpson and Bishop Brown, and, to associate with these wonderful sister, the Relief Society Presidency. These have been glorious years.

An associate of mine at one time remarked to me, "Henry, why can't you come up with something new and different in the Welfare Program? You have been plowing over the same old ground now for many, many years." I kindly thanked him and assured him I considered his remarks to be a compliment because that was the very thing we had attempted to do, to emphasize and carry out the basic principles of the Welfare Plan as announced by our leaders when the program was introduced. We have constantly tried to find more effective methods by which to operate the program and to make adjustments to meet the changing conditions, but we have felt that there was wisdom and safety in holding fast to our old moorings and not be swept away by untried theories and experiments. The basic principles of the Welfare Plan are sound, built upon a solid rock, and a result of revelation from the Lord.

In 1941 I attended a Welfare Meeting with Stake and ward welfare workers and heard President Clark, who was counselor to President Heber J. Grant in 1936 when the Welfare Plan was announced, bear this testimony:

"Now I say to you, that that kind of revelation, revelation of the Holy Ghost, did come to President Grant. Not only in this case, but in others. And through that revelation, inspiration if you wish to call it, from the Holy Ghost, President Grant launched this great welfare plan."

Later in his talk, President Clark counseled and testified: "So I hope that nobody will go from this meeting feeling in his heart, or having in his heart any doubt but that the welfare plan came through revelations that began in Adam's time and that have continued on until the present, and that the revelation which came to President Grant, in setting up the Welfare Plan, was merely to set up an organization which should be able to bring together, the united order having passed away, the resources of the people to care for those who are in need." Then he added, "I have tried to indicate, so that there would be no doubt left in your minds, that the Welfare Plan is based upon revelation, that the setting up of the machinery is the result of a revelation by the Holy Ghost to President Grant, that has been carried on since that time by equivalent revelations which have come to the brethren who have had it in charge. Please do not go away with the thought in your hearts that this is merely somebody's chance idea or dream."

And one of the basic concepts of the program which we have tried to emphasize is the purpose outlined by the First Presidency, and I quote from the Welfare Handbook: The First Presidency of the Church . . . "have affirmed and reaffirmed the purpose of the Church to develop the Welfare Program that the relief load of the Church may be carried with fast offering and welfare budget production."

This morning we have witnessed just such a production project.

Permanent welfare production projects are an extremely important part of the Welfare Plan. Happier are those units of the Church who have acquired one that is successful, fully paid for, and profitable.

I bear my witness, my brethren and sisters, to you that the Welfare Plan is an inspired program. It has come as a revelation from the Lord, and to this I testify in the name of the Lord Jesus Christ. Amen.

Farewell Welfare Speech
Welfare Agricultural Meeting
April 8, 1972
Assembly Hall on Temple Square

A discourse does not depend upon its length
for its excellence.

Henry D. Taylor

Not so much what a person says, but what makes him say it.
Not so much what you say as what you do. What we did before we
came here has conditioned us here as what we do here will condition us
to the world to come

Karl G. Maeser

FREEDOM

"Keep your heart free from hate, your mind
free from worry. Live simply; expect little;
give much; sing often, pray always; fill your
life with love; scatter sunshine; forget self;
think of others; do as you would be done by.
These are the tried links in contentment's
golden chain."

SOLEMN ASSEMBLY OPENING PRAYER

Our Heavenly and Eternal Father, we are grateful for the restoration of the gospel of Thy Son, Jesus Christ, and for the knowledge that it gives us of our relationship to Thee---That Thou Art our kind and loving Father, and that we are Thy children, created in Thy image and likeness.

As Thou knowest, we are met this morning in this historic and sacred building in a Solemn Assembly. Here we shall have the privilege of sustaining a newly called President of the Church, who is a Prophet and Thy mouthpiece here upon the earth. We honor, respect and love President Harold B. Lee. We are mindful of his years of dedicated and devoted service. As we sustain him this day with uplifted hands, may we resolve in our hearts to sustain him by following his counsel to us.

We are grateful for President Tanner and President Romney, his counselors, for the Quorum of the Twelve, and the other General Authorities, who will likewise be sustained this day. We recognize that they have also been called by Thee, and have but one desire, and that is to serve Thee and roll forward Thy work here upon the earth.

As this General Conference proceeds, wilt Thou, O Holy Father, open the windows of heaven and pour out Thy spirit in rich abundance; that those who participate may truly be blessed with Thy holy spirit. May those of us who hear, have listening ears and responsive hearts.

We thank thee for our many blessings, knowing and acknowledging that they come from Thee. May we show our gratitude by a willingness to keep Thy commandments.

For which we pray in the name of the Lord Jesus Christ, our Savior and Redeemer. Amen.

142nd Semi-Annual General Conference
Solemn Assembly Session
Friday morning, October 6, 1972
Salt Lake Tabernacle

"Prayer is an inside cleansing and washing."

B. H. Roberts

GROWTH OF THE CHURCH

"No unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done." (Wentworth Letter, DHC, Vol. 4, page 540)

With these words Joseph Smith in a letter to John Wentworth, predicted the future and destiny of the Church.

It was on March 1, 1842, the Prophet made the following entry in his journal: "At the request of Mr. John Wentworth, Editor and Proprietor of the Chicago Democrat, I have written the following sketch of the rise, progress, persecution, and faith of the Latter-day Saints, of which I have the honor, under God, of being the founder. Mr. Wentworth says that he wishes to furnish Mr. Bastow, a friend of his, who is writing the history of New Hampshire, with this document. As Mr. Bastow has taken the proper steps to obtain correct information, all that I shall ask at his hands, is that he publish the account entire, un-garnished, and without misrepresentation."

The reply that President Smith sent in answer to this request is known as the "Wentworth Letter."

President B. H. Roberts, who is responsible for the footnotes in the Documentary History of the Church, in one such footnote makes this observation: "The Wentworth Letter" is one of the choicest documents in our Church literature; as also it is the earliest published document by the Prophet making any pretension to consecutive narrative of those events in which the latter-day work had its origin . . . I may say that for combining conciseness of statement with comprehensiveness of treatment of the subject with which it deals, it has few equals among historical documents, and certainly none that excel it in our Church literature. In it one has in a few pages (less than six of these pages) a remarkably full history of the leading events in the Church, and an epitome of her doctrines, from the beginning (birth of the Prophet, 1805) up to the date of publication, March 1842, a period of thirty-six years. The epitome of the doctrines of the Church (have) since (been) called "The Articles of Faith." . . . These Articles of Faith were not produced by the labored efforts and harmonized contentions of scholastics, but were struck off by one inspired mind at a single effort to make a declaration of that which is most assuredly believed by the Church, for one making earnest inquiry about the truth. The combined directness of this statement of the principles of our religion may be relied upon as strong evidence of a divine inspiration resting upon the Prophet Joseph Smith." DHC Vol. 4 page 535.

The Prophet Joseph had enemies, evil men who constantly sought to take his life. He was aware that one day it would be necessary for him to give his life and seal his testimony with this blood. "Lyman

Wight testified that while he was in jail in Missouri with the prophet, that Joseph informed him that he (Joseph) would not live to see his 40th birthday, but enjoined him not to speak of it until after his words had been fulfilled." (Wilford Woodruff, page 210)

With this knowledge locked in his heart, the Prophet had taught and prepared his associates well, so that they could carry on the work in the years that would follow.

The Prophet's enemies believed that if they could do away with him, that his work would cease and the Church would crumble. This belief is born out in a newspaper account that told of the death of the Prophet. In New York City the great newspaper of the day was the "Weekly Herald". On the front page of that paper on July 12, 1844, appeared a cut of the Prophet Joseph in military uniform as head of the Nauvoo Legion, and this story of his death:

(Headlines) "IMPORTANT FROM NAUVOO. . . DEATH OF JOE AND HYRUM SMITH . . . TERRIBLE EXCITEMENT IN THE WEST."

Then this account: "We yesterday received by the western mail the following particulars of the death of Joseph Smith, the Prophet and his brother Hyrum. They were both shot. There was a tremendous excitement in the west in consequence of their death. (Then this significant conclusion) "Thus ends Mormonism." (Joseph Smith PHD)-Elder Dix Price - BYU Speeches of the Year - Tuesday 4-5-55.

How wrong they were, and how surprised they would be if they could observe the progress and growth that the Church has made.

Undoubtedly we were all pleased with the announcement at a recent General Conference that membership of the Church is now in excess of three million.

It is gratifying to note the creation of new stakes. They are indicative of the growth of the Church. Back in November 1952, just over 20 years ago, Brother Bensen and Brother Petersen were assigned to the Sharon Stake to effect a division of the Stake. As the new East Sharon Stake was organized, it was the 200th stake in the Church. Today there are 601 stakes. More than 400 stakes organized in just 20 years.

Last November I was given an assignment to attend stake conferences in New Zealand and Tahiti. While in Auckland the members were recalling the organization of the Auckland Stake. I was reminded of an interesting experience I had back in 1958 while serving as President of the California Mission. The Temple in New Zealand had just been completed and was ready to be dedicated. Shortly following the April General Conference in 1958, President and Sister McKay, with many of you brethren and your wives went to Temple View, near Hamilton in New Zealand, for the Temple dedication. Following the dedication as the McKay's returned home, they traveled from Honolulu to Los Angeles by jet plane. Jet planes had just been introduced, and the President was greatly impressed with them. Many of us were at the Los Angeles Airport to greet them. As we walked from the plane into the terminal building, President McKay was explaining to John M.

Russon, President of the Los Angeles stake and to me, his impressions of the plane. How swiftly, how quietly it traveled and how comfortable it was. Then he stopped us and said: "Brethren, when the First Presidency meets next Thursday with the Council of the Twelve, I am going to suggest and propose to the brethren, that a stake be organized in New Zealand. With these jet planes it will now be possible to have stakes organized all over the world, and Brother Taylor, you and the other General Authorities will be able to attend their stake quarterly conferences."

I suppose that President Russon and I smiled to ourselves as the President stated that he was going to make that suggestion, because we know that when the President of the Church makes a suggestion, it is more than a suggestion.

Well, the President did make his recommendation at the council meeting, and of course it was approved. Elder Marion G. Romney, very shortly thereafter, was assigned to New Zealand and in May 1958, organized the Auckland Stake. This was the first stake organized outside North America and Hawaii. That was the beginning. It was followed by stakes in Europe, Australia, on the islands in the South Pacific, South America, South Africa and in the Orient.

And so the work of the Lord goes onward, and will continue to roll forward. No unhallowed hand can stay its progress, because it is the Lord's work.

I am grateful for my association with you, my brethren, and for the opportunities that are ours in assisting to advance the work, for it truly is the Lord's work in which we are engaged, to which I testify, in the name of our Lord and Savior Jesus Christ. Amen.

General Priesthood Board Meeting
Wednesday, February 28, 1973
Salt Lake City, Utah.

"The greatest event that ever occurred in the world since the resurrection of the Son of God from the tomb and his ascension on high was the coming of the Father and of the Son to that boy Joseph Smith, to prepare the way for the laying of the foundation of His Kingdom."

Joseph F. Smith

On the evening of his betrayal, Jesus met with His Twelve Apostles in an upper room guest chamber in Jerusalem to observe the annual Feast of the Passover.

Previously, Judas Iscariot, one of the Twelve, had bargained with the chief priests and had agreed to betray the Lord for a price of thirty pieces of silver. Jesus, being aware of this treachery, sat at the table with the Twelve. He said sorrowfully: "Verily, I say unto you, one of you which eateth with me shall betray me."

After they had eaten, Jesus blessed the bread and wine, and in a simple but impressive manner instituted the Sacrament of the Lord's Supper.

A beautiful, inspirational discourse was then delivered by the Savior, who concluded the sermon with a prayer. Before leaving the guest chamber in the building, a hymn or psalm was sung. Then Jesus and the eleven Apostles departed. Judas had previously left the group to meet the enemies of the Christ.

Jesus and His associates passed through one of the several gates in the wall of Jerusalem, crossed over the brook called Cedron, and entered an olive orchard, known as Gethsemane, on the slope of Mount Olivet. This was a favorite meeting place for the Lord and His Apostles.

Entering the Garden, Jesus asked eight of the Apostles to remain behind, then with Peter, James and John, he went a short distance, where He requested them to wait and watch. Going on alone a little way, he knelt and prayed to His Father, saying: "O my Father, if it be possible, let this cup pass from me (but then came this beautiful lesson); nevertheless, not as I will, but as thou wilt." Three times He prayed and we read, "and being in agony He prayed more earnestly; and His sweat was as it were great drops of blood falling to the ground."

Elder James E. Talmage, a member of The Twelve in our dispensation, made this observation: "Christ's agony in the garden is unfathomable to the finite mind, both as to intensity and cause. The thought that He suffered through fear of death is untenable. Death to Him was preliminary to resurrection and triumphal return to the Father from whom He had come, and to a state of glory even beyond what had before possessed; and, moreover, it was within His power to lay down His life voluntarily." Then Elder Talmage testifies: In some manner, actual and terribly real, though to man incomprehensible, the Savior took upon Himself the burden of the sins of mankind from Adam to the end of the world." (Jesus the Christ, page 613)

Following the Savior's crucifixion and resurrection came the long, dark night of the apostacy. Finally the heavens were re-opened and the voice of the Lord was heard again on the earth. The gospel and priesthood were restored, and the Church of Jesus Christ was re-established in these latter days. Then from the Lord came this ad-

monition to the members of the Church: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day." (D&C 59:9)

And then the Lord further instructed: "It is expedient that the Church meet together often to partake of bread and wine in the remembrance of the Lord Jesus." (D & C 20:75)

In these words was the Sacrament of the Lord's Supper authorized in our day, the Dispensation of the Fullness of Times. The bread and water, duly consecrated by prayer, become emblems of the Lord's body and blood, to be partaken of reverently, and in remembrance of Him.

The Sacrament is a sacred and solemn service. As we partake of the sacrament, we make covenants with the Lord. This is not unusual, because Latter-day Saints are a covenant making people.

There are few set prayers in the Church, and the sacramental prayers, which came from the Lord by revelation, are two of them. We should listen attentively as the prayers are given and realize:

First, that the bread and water are in remembrance of the body and blood which the Savior shed for us;

Secondly, that we pledge to take upon us in the name of the Lord Jesus;

Thirdly, that we will keep the commandments which He has given us; and

Fourthly, that we promise we will always remember Him.

There is one part of the prayer that I should like to emphasize. It is this: "That we will always remember Him."

Of what do we think when we remember Jesus Christ, the Savior?

Do we think or remember that He is a member of the Godhead or Trinity, together with God our Eternal Father and the Holy Ghost, the three personages comprising the great presiding council of the universe?

Do we recall that Jesus was the creator of this world, and the chief executive in carrying out the wishes of the Father? John the Beloved, who referred to the Savior as "the word," gives this testimony: "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." (John 1: 1-3)

Do we remember that at the Great Council in the heavens in which we participated as pre-existent spiritual beings, that He presented a plan in which He offered His life; and that he was willing to suffer death to atone for sins that would come into the world? In doing this He would assure us of a resurrection from the dead, and He would make salvation possible for us, His brothers and sisters, and thus became our Savior.

Do we remember His intense agony and suffering in the Garden of Gethsemane, as He took upon himself the sins of mankind?

As we partake of the sacrament do we remember that we enjoy membership in the restored Church which bears His name; do we resolve that we will strive to demonstrate our appreciation by responding to calls and assignments made by our leaders; and do we commit ourselves to do everything within our power to help build up His Church?

And, finally, do we remember the promises and assurances given to us by the Savior, that He will return once again, in what is referred to as His second coming? Do we remember that those who are faithful and keep His commandments may again enjoy the privilege of entering His presence and that of our Father in Heaven?

We learn then from the beautiful sacramental prayers that first the bread and water are taken in remembrance of the body and of the blood which the Savior shed for us. Secondly, that we pledge to take upon us the name of the Lord, Jesus Christ. And thirdly, we promise that we will always remember Him, and that we will keep the commandments which He has given us. And if we do these things, we are then in a position to realize the meaningful promise:

"That we may always have His spirit to be with us."

What a wonderful blessing it would be if we could always have the spirit of the Savior in our lives to guide and direct us.

While Wilford Woodruff was crossing the ocean on his final mission to Great Britain, he testified that the martyred prophet, Joseph Smith and his brother Hyrum, appeared to him in his cabin aboard the ship. The vessel had been caught in a terrible storm which had abated as a result of the prayers of the brethren. Hear Brother Woodruff's own words of what happened: "The night following (the storm) Joseph and Hyrum visited me, and the Prophet laid before me a great many things. Among other things, he told me to get the Spirit of God, as we all needed it."

Many years later Brigham Young, after his death, also appeared to Brother Woodruff and said virtually the same thing--the importance of gaining and keeping the Spirit of the Lord in our lives.

One of the surest ways to obtain and retain the Spirit of the Lord, is to so live and keep ourselves unspotted from the sins of the world, that we can partake worthily of the Lord's supper each week in our sacrament meetings.

That we may do this and thus obtain the blessings predicated upon this law, is my humble prayer, in the name of the Lord Jesus Christ. Amen.

143rd Annual Worldwide General Conference
Saturday Morning, April 7, 1973
Salt Lake Tabernacle

CHILDREN OF GEORGE TAYLOR

ID No.		Birth		Death	
	GEORGE TAYLOR	25 Mar	1838	4 Sept	1926
	Eliza Nicholls	29 Apr	1838	27 Jun	1922
*	Henrietta Sawyer	20 Apr	1846	2 Mar	1922
1	HARRIETT CLARISSA TAYLOR	23 Jun	1858	29 May	1958
2	MARY ANN EMMA TAYLOR	13 May	1860	July	1863
3	PARLEY G. TAYLOR	4 Aug	1862	July	1863
4	GEORGE THOMAS TAYLOR	31 Aug	1864	15 Dec	1941
* 5	JOSEPH TAYLOR	10 Jun	1865	20 Oct	1867
6	WILLIAM TAYLOR	2 July	1866	2 Sept	1867
* 7	HENRIETTA TAYLOR	6 Oct	1867	14 Dec	1887
8	THOMAS NICHOLLS TAYLOR	28 July	1868	24 Oct	1950
* 9	MARY ANN (Poly) TAYLOR	14 Feb	1870	3 Jun	1950
10	ARTHUR NICHOLLS TAYLOR	2 Nov	1870	10 Sept	1935
* 11	JOHN TRANHAM TAYLOR	12 Aug	1872	23 Apr	1960
12	WALTER G. TAYLOR	25 Sept	1873	18 Mar	1959
13	ASHTED TAYLOR	12 Sept	1875	15 Sept	1967
* 14	ELLA TAYLOR	4 Oct	1875	3 Aug	1959
* 15	AMY TAYLOR	1 Jan	1878	1 Jun	1880

GEORGE TAYLOR FAMILY ROSTER

April 1973

ID No.		Birth	Death
	GEORGE TAYLOR	25 Mar 1838	4 Sept 1926
	Eliza Nicholls	29 Apr 1838	27 Jun 1922
10.	ARTHUR NICHOLLS TAYLOR	2 Nov 1870	10 Sept 1935
	Maria Louise Dixon	5 Jan 1872	17 Feb 1947
10.1	ARTHUR DIXON TAYLOR	4 Oct 1895	
	Maurine Goodridge	2 Nov 1899	
10.11	ELAYNE TAYLOR	12 Jun 1922	
	Grant A. Fisher	8 Jun 1919	
10.111	TERRI FISHER	27 May 1950	
10.112	JEFFREY TAYLOR FISHER	24 May 1952	
10.113	KATHY FISHER	12 Apr 1955	
10.12	KENT GOODRIDGE TAYLOR	5 Dec 1925	
10.13	NANCY TAYLOR	15 Nov 1927	
	G. Keith Stewart	12 Aug 1928	
10.131	BRENT TAYLOR STEWART	6 Mar 1954	
10.132	KIM TAYLOR STEWART	15 Apr 1956	
10.133	JAN STEWART	9 Mar 1960	
10.134	JON TAYLOR STEWART	25 Dec 1965	
10.14	DIXIE TAYLOR	9 Mar 1932	
	Boyd F. Frampton	30 Apr 1932	
10.141	MARRIANNE FRAMPTON	25 Nov 1956	
10.142	DAVID TAYLOR FRAMPTON	9 May 1958	
10.143	BRUCE TAYLOR FRAMPTON	22 Feb 1960	
10.144	SUSAN FRAMPTON	30 Nov 1961	
10.145	PAUL TAYLOR FRAMPTON	12 Sep 1964	
10.146	ALAN TAYLOR FRAMPTON	22 Dec 1967	
10.147	KENT TAYLOR FRAMPTON	25 Sep 1969	
10.2	LYNN DIXON TAYLOR	6 May 1898	2 July 1967
	Celestia M. Johnson	8 Apr 1903	
10.21	JOHN ARTHUR TAYLOR	2 Oct 1928	
	Catherine Pearson	24 Dec 1931	
10.211	JOHN ARTHUR TAYLOR, Jr.	13 May 1958	
10.212	THOMAS TAYLOR	14 Aug 1959	
10.22	JANICE TAYLOR	24 Feb 1931	
	Monte DeGraw	31 Mar 1929	
10.221	MICHELE DE GRAW	9 Aug 1956	
10.222	DERK TAYLOR DEGRAW	18 Aug 1958	
10.223	GREGORY TAYLOR DEGRAW	21 Jul 1962	
10.224	NICOLE DE GRAW	25 Jul 1966	

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April 1973

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	Maria Louise Dixon	5 Jan 1872	17 Feb 1947
10.2	LYNN DIXON TAYLOR	6 May 1898	2 July 1967
	Celestia M. Johnson	8 Apr 1903	
10.23	LYNN ANNE TAYLOR	17 May 1935	
	H. Bryan Richards	18 Mar 1934	
10.231	CAROL LYN RICHARDS	29 Apr 1959	
10.232	SHARI RICHARDS	28 Nov 1960	
10.233	BRYAN TAYLOR RICHARDS	20 Sep 1962	
10.234	ROBYN RICHARDS	28 Dec 1965	
10.235	HEIDI RICHARDS	3 May 1967	
10.236	REBECCA RICHARDS	23 July 1970	
10.24	KATHRYN DEE TAYLOR	11 Sep 1941	
	Brent Brockbank	25 Apr 1937	
10.241	ALLEN BRENT BROCK-		
	BANK, Jr.	3 Sep 1964	
10.242	ANNE BROCKBANK	4 Jan 1967	
10.243	LYNN BROCKBANK (E)	29 Jul 1968	
10.25	GEORGE TERRY TAYLOR	13 Sep 1944	
	Debra Sue Wagstaff	12 Mar 1951	
10.251	DOUGLAS DIXON TAYLOR	19 May 1972	
10.3	ELTON LEROY TAYLOR	22 Jun 1900	
	Ethel L. Scott	13 Jul 1904	
10.31	JULIA TAYLOR	30 Aug 1927	
	Kenneth R. Anderson	2 Feb 1924	
10.311	KRISTINE ANDERSON	25 May 1952	
10.312	SCOTT TAYLOR ANDERSON	30 Mar 1954	
10.313	KENNEN ANDERSON (F)	11 Apr 1958	
10.314	JED TAYLOR ANDERSON	1 May 1960	
10.32	JAMES SCOTT TAYLOR	10 Mar 1930	
	Deanna Kay Hoen	8 May 1940	
10.321	JAMES HOEN TAYLOR	3 Dec 1960	
10.322	SCOTT HOEN TAYLOR	15 Oct 1962	
10.323	TERI TAYLOR	16 May 1964	
10.324	KATHY TAYLOR	12 Nov 1965	
10.325	DAVID HOEN TAYLOR	11 May 1967	13 May 1967
10.326	JULIE TAYLOR	26 May 1969	
10.327	STEVEN HOEN TAYLOR	8 Feb 1971	

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	Maria Louise Dixon	5 Jan 1872	17 Feb 1947
10.3	ELTON LEROY TAYLOR	22 Jun 1900	
	Ethel L. Scott	13 July 1904	
10.33	PAUL SCOTT TAYLOR	7 Jul 1933	
	Nancy Lee Tanner	30 Aug 1937	
10.331	DIANE TAYLOR	27 Jun 1959	
10.332	WAYNE TANNER TAYLOR	27 May 1960	
10.333	JOHN TANNER TAYLOR	18 Jul 1963	
10.34	LOUISE TAYLOR	1 Aug 1938	
	Clifford A. Woodruff	11 Dec 1937	
10.341	SHELLY K. WOODRUFF	14 May 1958	
10.342	BECKY LYNN WOODRUFF	11 Nov 1959	
10.343	BARRY CLIFFORD WOOD-		
	RUFF	3 Mar 1962	
10.344	RUSSELLELTON WOODRUFF	21 Nov 1963	
10.345	TAYLOR JARVIS WOODRUFF	30 Mar 1971	
10.4	HENRY DIXON TAYLOR	22 Nov 1903	
	Alta Hansen	17 Dec 1905	6 Jul 1967
10.41	HENRY DIXON TAYLOR, Jr.	27 Feb 1931	
	Colette Green	13 Apr 1933	
10.411	HENRY DIXON TAYLOR III	14 Apr 1956	
10.412	THOMAS GREEN TAYLOR	10 Sep 1957	
10.413	BRADFORD GREEN TAYLOR	8 Apr 1960	
10.414	AMY TAYLOR	22 Sep 1961	
10.415	GEORGE GREEN TAYLOR	3 Jun 1964	
10.416	NICOLE TAYLOR	12 Nov 1965	
10.417	BRIGHAM GREEN TAYLOR	8 Apr 1967	
10.418	MEGAN TAYLOR	5 Apr 1969	
10.42	ANTHONY HANSEN TAYLOR	4 Apr 1935	
10.43	STEPHEN KROGE TAYLOR	6 Jan 1942	
	Lorna Bird	16 Feb 1947	
10.431	STEPHEN KROGE TAYLOR, Jr.		
10.44	DAVID ARTHUR TAYLOR	27 Mar 1946	
	Kristine Boynton		
10.5	ALICE LOUISE TAYLOR	18 Nov 1906	
	G. ElRoy Nelson	20 Jun 1905	
10.51	ARTHUR TAYLOR NELSON	22 May 1937	
	Bonnie McKay	22 Feb 1939	
10.511	MICHAEL MCKAY NELSON	15 Dec 1966	
10.512	JEANNE LOUISE NELSON	3 Jan 1970	
10.513	THOMAS TAYLOR NELSON	12 Jan 1971	

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10.	ARTHUR NICHOLLS TAYLOR	2 Nov	1870	10 Sept	1935
	Maria Louise Dixon	5 Jan	1872	17 Feb	1947
10.5	ALICE LOUISE TAYLOR	18 Nov	1906		
	G. ElRoy Nelson	20 Jun	1905		
10.52	JOHN CHRISTIAN NELSON	14 Jun	1940		
	Mary Lynne Sanders	9 Feb	1942		
10.521	CHRISTINE NELSON	28 Aug	1966		
10.522	DAVID CHRISTIAN NELSON	23 Oct	1968		
10.53	CHRISTINA LOUISE NELSON	18 May	1943		
	Ronald W. Preston	4 Nov	1942		
10.531	SUZANNA PRESTON	15 May	1969		
10.532	TREVOR JORGE PRESTON	3 Jun	1972		
10.54	HENRY ALDOUS NELSON	28 Apr	1946		
	Kristy Stewart	26 July	1949		
10.541	REBECCA NELSON	9 Apr	1971		
10.55	JAMES NICHOLLS NELSON	3 Mar	1950		
	Consuelo Marquez	9 Aug	1946		
10.6	CLARENCE DIXON TAYLOR	11 May	1909		
10.7	ORSON KENNETH TAYLOR	3 Nov	1913	31 Oct	1940
	Ethelyn Peterson	2 Dec	1914		
10.8	RUTH ELAINE TAYLOR	20 Mar	1917		
	Fred Dixon Kartchner	6 Dec	1914		
10.81	LINDA KARTCHNER	23 Apr	1943		
	Steven L. Tyler	17 Feb	1943		
10.811	MICHAEL TYLER	8 Dec	1968		
10.812	DANIEL KARTCHNER TYLER	15 Jan	1971		
10.813	JENNILYN TYLER	7 Jan	1972		
10.82	KENNETH TAYLOR KARTCHNER	11 Dec.	1944		
	MariAnne Allene Davis	12 Jun	1944		
10.821	DREW KARTCHNER	5 May	1971		
10.822	HEATHER KARTCHNER	27 Oct	1972		
10.83	ELAINE KARTCHNER	26 Jun	1947	21 Oct	1947
10.84	ELLEN KARTCHNER	13 Oct	1948		
10.85	RICHARD TAYLOR KARTCHNER	7 Apr	1950		
10.86	DAVID TAYLOR KARTCHNER	3 Apr	1951		
10.87	ROSENA LOUISE KARTCHNER	14 Jul	1952		
10.88	MARY ANN KARTCHNER	27 Nov	1958		

Collected, typed and had printed
this month of April 1973 by Clarence D. Taylor

CHILDREN OF HENRY ALDOUS DIXON

I. D. No.

- 1 HENRY ALFRED DIXON
- 2 JOHN DE GREY DIXON
- 3 ARTHUR DE GREY DIXON
- 4 ALICE SMITH DIXON DANGERFIELD
- 5 SARAH ANN DIXON MC CONACHIE
- 6 MARIA LOUISE DIXON TAYLOR
- 7 WILLIAM ALDOUS DIXON
- 8 ERNEST DE GREY DIXON
- 9 ROBERT SMITH DIXON
- 10 CHARLES OWEN DIXON
- 11 ALBERT FREDERICK DIXON
- 12 WALTER DE GREY DIXON
- 13 PARLEY SMITH DIXON
- 14 LE ROY DIXON
- 15 HARRIET AMELIA DIXON WEST
- 16 ARNOLD DIXON

